Maturini Corderii

COLLOQVIA SCHOLASTICA

ANGLO-LATINA,

In varias clauſulas diſtributa;

Obſervatò utriuſque Linguæ Idiomate,

Quò ſc. ope vernaculi, in quotidiano ſermone Latino pueri feliciùs exerceantur.

Poſiti ſunt inſuper in utriuſque confiniis numeri, quibus uniuſcujuſque vocabuli vel Phraſeos indicatur locus, & uſus genuinus.

A Carolo Hoole A. M^to. è Coll. Linc. Oxon. Privatæ Scholæ Grammaticæ Inſtitutore inter Aurifabrorum diverticulum in Fubræ crucis, & aream Virginei capitis in Alnæa Portæ vicis, apud Londinates.

Cicero, de claris Oratoribus.

Ipſum Latinè loqui, eſt illud quidem in magnâ laude ponendum, ſed non tam ſuâ ſponte, quàm quod eſt à pleriſque neglectum. Non enim tam præclarum eſt ſcire Latinè, quam turpe neſcire.

Londini, *Excudebant* T. R. & E. M. *pro Societate Stationariorum.* 1653.

YALE

To his Honoured good friend,

Mr. HENRY HAMPSON,

Citizen of

LONDON.

SIR,

THe lively Progresse that your eldest Sonne (the Leader of his Classe,) together with some other his fellowes made in these Colloquies, (whilest as yet they were conversant in their Grammar-Rudiments,) emboldeneth me to dedicate the same unto you; partly to signifie how willingly I would be thankful for your singular and great favours done me; and partly, to witnesse your exemplary Education of your Sons at home.

For I remember, your care was to see them over-night to perform their tasks imposed; and amongst other things this was usually enjoyned him, to write out a certain number of the choicest phrases in this book, and to say them by heart the next day. By which he received a double benefit; first, to be able readily to reade, and truly to write our English, and withal to be well acquainted with some elegant, and pure expressions in the Latine tongue.

This most profitable Course I have constantly kept with young Enterers to the Latine, and observing it exceedingly advantagious to help them forward toward Authors with an easie delight; I proceeded thus to publish what I now present you with, for the generall good of all, but more particularly for the benefit of your children.

And however it may seem unworthy your Patronage, as insisting upo

upon things more fit for boyes *then* men, *to look upon; yet conſidering, how* far meaner works *(both of this and other* ſubjects,*)* have been dedicated to, and accepted by moſt noble Perſonages, *and many in moſt weighty and throng* employments; *I preſume it will not want your* acceptance. *And ſith,* the very worth of the Book hath borne it out without a Patron *(I may boldly ſay to ſcores, if not)* to hundreds of Impreſſions, *both in this and forreign Countreys, it cannot be any diſparagement to you to give it countenance.*

Nor let any tell you, that your Sons (how good Proficients *ſoever) are now paſt* this poor Subſidiary; *ſeeing it* may befit even *(the moſt learnedſt of all us* Schoolmaſters, both to learne and teach by. *And I have been told in commendation of that yet famous* Dr. Reynolds *(once* Preſident *of* C. C. C. *and then the* Univerſitie's Oratour *in* Oxford*) that* when young Students came to him, and deſired him to inform them what books they were beſt to peruſe, for the ſpeedier and ſurer attainment of a clean Latine ſtyle or ſpeech; *he* ever bade them get *Corderius's Colloquies,* and be ſure in reading them, to make thoſe expreſſions their own, both for writing and ſpeaking; *becauſe in them they ſhould finde* Terence *and* Tullie's elegancies *applied to their* common talke

Which advice *of his (without queſtion.) were it now generally taken, and conſtantly obſerved, (at the leaſt) in that (my Mother)* Academy; *it would eaſe the late* complaint *of one* * of the *preſent* publick Readers *and ceaſe the frequent* Sarcaſmes of Forreigners, *who deride to ſee ſuch* a general diſability in Engliſhmen *(otherwiſe Scholars good enough)* to ſpeak in Latine.

See Dr. *Moulins's* Epiſtle to Mr. *Owen* of *Ch. Ch.*

And I conceive no better way, *whereby this* defect *may be remedied, and the* ſcandal *(that enſues thereupon) removed, then for* every Schoolmaſter, *that profeſſeth to teach* Latine, *ſeriouſly* to trace Corderius's ſteps, and to inure himſelf and Scholars *by little and little, (as they daily gather ſtrength) upon all occaſions whatſoever* to ſpeak that learned Language. *And to further that* moſt profitable exerciſe, *I have purpoſely tranſlated theſe and other* Colloquies, *partly, therein fulfilling* the Authors requeſt, that Maſters would interpret *them now and then* to their Scholars, *and teach them how to imitate them;*

them; and partly, to diſcover that rich treaſury of elegancies, *which* are *ſometimes* involved in particles and ſingle words, as well as gloriouſly expoſed in larger phraſes.

I might trouble you with ſome of thoſe things which I have obſerved to this Authours commendations; viz. *that, he underwent and performed this* defatigating task of a Schoolmaſter, *in ſundry places in* France, (*more eſpecially at* Paris *and* Geneva) *for above fifty yeares together*; *that, he bred many excellent and great Scholars, amongſt whom Maſter* **John Calvin** *is moſt famouſly known for his Workes*; *that, that great and accurate Printer* Robertus Stephanus, *was his intimate and beloved friend, and one that thought it no diſhonour for his Preſſe to print* **Cato construed by Corderius**, *as he ſhould have done alſo theſe* Colloquies, *had not his own death prevented*; *and that*, (*for which indeed all we of his* Profeſſion *may admire him*) he taught ſix hundred boyes *with far more order and ſilence, then many other Schoolemaſters could keep with thirty or fourty only. I might adde, that*, (*beſides his care in ordering his family, having alwayes a multitude of* Tablers,) *he ſpent many private houres* (*ſtolne as it ſeems from his time of ſleep and recreation*,) *in providing ſuch* helpes *for his children, as might* eaſe *himſelf, and* encourage *them in* (*paſſing*) *the difficulties of* Learning: *and though he knew well enough many* jeer'd, *to ſee a man of his parts and yeares, thus to buſie himſelfe in ſuch* boyiſh matters; *yet he ſo farre addicted himſelfe to teach little ones, that for their ſakes he condeſcended to any, even the meaneſt undertakings. So that indeed, I may well commend* Corderius as an excellent Patterne for a good Schoolmaſter *to follow, and* this Book *of his, as* a true Touchſtone for judicious Parents, *to try when their* children *are* taught *and* diſciplined.

But I fear to offend with length, And therefore I will omit many things touching the uſe and benefit of theſe Colloquies, *and my* deſigne in tranſlating *them, becauſe indeed I intend*, (*as God continues* health *and opportunity*,) *to proceed in a new Diſcovery of the old* **Art of Teaching**, *and therein to ſhew the manner of* improving *this and other* books, *uſed in Schooles to their proper ends.*

May

The Epiſtle Dedicatory.

May you pleaſe (Worthy Sir,) to receive this meane expreſ-
ſion *of mine unfeigned deſires, to promote the profiting of*
thoſe towardly young Gentlemen *your Sons; and to reſerve it*
as a Pledge *of my endeavours,* (*at the leaſt*) *to avoid the name*
of **A Thankleſſe Perſon**; *I ſhall reſt, after I have ſubſcribed*
my ſelfe, Sir,

Humbly devoted to ſerve
you and yours.

From my School in
Goldſmiths-Alley.

Novemb. 4. 1652.

CHARLES HOOLE.

B.
C.
B.
C.

B.

Matrinu

M. Corderius's Colloquies, *Engliſh*, and *Latine*.

Col. 1. *Bernard, Claudius.*

GOd ſave you Claudius.

And God ſave you too, Bernard.

Let us play a little while.

What ſay you, you little fool?

You are ſcarce come into the Schoole, and do you talk of play already?

I pray you, be not angry.

I am not angry.

Why then do you ſpeak ſo loud?

I blame thy folly.

May wee not play then?

Yes, we may; but when time ſerveth.

Fie! thou art over wiſe.

I wiſh I were but wiſe enough: but I pray thee let me alone, that I may get what I am to ſay by and by to the Maſter.

You ſay fair:

M. Corderii Colloquia, *Anglo-Latina*.

Col. 1. Bernardus, Claudius.

SAlve Claudi.

Tu quoque ſalvus ſis Bernarde.

Ludámus pauliſper.

Quid ais, *inéptule*?

Vix ſcholam ingreſſus es, & jam de ludo lóqueris?

Ne iraſcáris, quæſo.

Non iraſcor.

Cur ergò ſic exclámas?

Accúſo tuam ſtultitiam.

Non licet igitur *lúdere*?

Imò licet, at *cùm tempus eſt.*

Vah! *tu nimiùm ſapis.*

Utinam *tantùm* ſáperem ſatis: ſed *mitte me*, quæſo, ut répetam quæ mox reddenda erunt præceptóri.

Æquum dicis:

I will alſo get with you, if you pleaſe.

C. What now? what is this? what meaneth this ſo ſuddain an alteration? Did not you talk of play but juſt now?

D. I did ſpeak of it indeed, but not in earneſt.

C. Why did you diſſemble?

B. That I might talk with you a little.

C. What is that good for?

B. What now, do you ask? Did you never hear of the maſter?

C. I do not now remember it; I ſay, what good doth it to talk together?

D. To exerciſe our ſelves in the Latine tongue.

C. Truly you think aright, and I love you the more now.

B. I thank you, come let us get our part; for the maſter will be here by and by.

Col. 2. *Stephanio*, and the *Maſter*.

S. God ſave you, Maſter.

P. God ſave you, my Stephanio. whence come you ſo very early?

From our chamber.

Volo ego quoque tecum repétere, *ſi tibi placet*.

Eho? quid hoc eſt? Quid *ſibi vult iſta tam ſubita mutátio?*

Nónne tu *modò* loquebaris de luſu?

Loquébar quidem, ſed non ſériò.

Cur ſimulábas?

Ut *paucis tecum fabulárer*.

Quid illud prodeſt?

Etiam rogas? Nunquam audiviſti ex præceptóre

Nunc mihi non occurrit quid, inquam, *prodeſt* confabulári?

Ad nos in Latina lingua exercendos.

Profectò *rectè putas*, & *ego te nunc magis amo*.

Habeo tibi gratiam; agamus repetámus prælectionem; nam *brevi præceptor aderit*.

Col. 2. Stephanio & Præceptor.

Salve, præceptor.

Salvus ſis, mi *Stephanio*.

Unde venis tam mane?

E cubiculo noſtro.

P. When got you up?
S. A little before six, Master.

P. What do you say?
S. It is just as I say.
P. You are up too early;
Who waked you?
S. My brother.
P. Did you say your prayers?
S. As soon as my brother had comb'd me, I said them.
P. How?
S. Kneeling upon my knees, and holding up my hands together, I said the Lords Prayer with a thanksgiving.
P. In what tongue?
S. In the English.
P. O well done! who sent you to me?
S. No body.
P. What then?
S. I came of my own accord.
P. My little sweet-heart, what a fine thing it is to have a good wit!
Is it not break-fast time?
S. I am not hungry yet.
P. What would you do then?
S. I will repeat the nounes we use to say every day, if you please to hear me.
P. What should it do but please mee? Do you remember them then?
S. I do remember them.

Quando surrexisti?
Paulò ante sextam, præceptor.
Quid ais?
Sic est, ut dico.
Tu nimis es matutinus;
Quis te expergefécit?
Frater meus.
An precátus es Deum?

Cùm primùm frater me péxuit, precátus sum.
Quomodo?
Flexis genibus, & conjunctis mánibus, dixi *precationem Dominicam* cum gratiárum actióne.

Qua lingua?
Anglica.
O factum bene! quis te misit ad me?
Nemo.
Quid ergo?
Ultrò veni.
Mi animule, quàm pulchrum est sapere!

Nonne est *jentandi tẽpus?*
Nondum esurio.
Quid vis igitur?
Volo reddere *nómina quotidiana*, si tibi placet audíre me.

Quid ni placeret? Tenes igitur memória?

Téneo,

	Thanks be to God.	*Grátia Deo.*
P.	Come on; ſay.	Age; pronúncia.
S.	But you uſe to go before me in Engliſh, and I anſwer in Latine.	Sed mihi ſoles præire Anglicè, & ego Latinè reſpondeo.
P.	**You do well, to put me in minde;**	*Bene mones;*
	I had almoſt forgot that: anſwer then.	*Pene iſtud oblítus eram:* reſponde ígitur.
S.	I expect you ſhould propound.	Expecto, ut propónas.
P.	The head.	
S.	*Caput.*	
P.	The top of the head.	
S.	*Vertex.*	
P.	The forepart.	
S.	*Sinciput.*	
P.	The hinder-part.	
S.	*Occiput.*	
P.	Now anſwer in Engliſh.	Nunc reſponde Anglicè.
	Caput.	
S.	The head.	
P.	*Vertex.*	
S.	The top of the head.	
P.	*Sinciput.*	
S.	The forepart.	
P.	*Occiput.*	
S.	The hinder-part.	
P.	What if you ſay all by your ſelf now?	Quid ſi nunc *ſolus dica omnia?*
S.	I can eaſily ſay.	Fácilè dicam.
P.	And I will be willing to hear you.	Ego verò te libenter audiam.
S.	*Caput*, the head.	
	Vertex, the top of the head.	
	Sinciput, the forepart.	
	Occiput, the hinderpart.	
	Have I not ſaid well, Maſter?	Nonne bene dixi, præceptor?

P. Very well as can be.
S. The Lord God bee praiſed.
P. O finely ſpoken!
S. Go now and ask the maide for your breakfaſt.
I had rather have it of you, Maſter, if it may be no trouble to you.
P. O how I love you for that ſaying! come follow me: I will give you ſome thing that is good, becauſe you have done your buſineſs well.
What is this?
S. White bread.
P. What are theſe?
S. Dry figs.
S. Count them.
S. One, two, three, four, five, ſix.
P. O pretty little boy!
S. Now get your breakfaſt, *at your own leaſure.*

Quàm optimè.
Laudétur Dóminus Deus.

O pulchrum verbum!
Ito nunc petítum ab ancilla jentáculum.
Malim abè te accipere, præceptor, *ſi tibi non eſt moleſtum.*
O quàm te amo de iſto verbo! agè, ſequere me: *dabo tibi áliquid boni,* quia *tuum rectè feciſti officium.*

Quid eſt hoc?
Panis cándidus.
Quid hæc ſunt?
Ficus aridæ.
Número.
Unæ, duæ, tres, quátuor, quinque, ſex.
O lépidum capitulum!
Jenta nunc *ociosè.*

Col. 3. A. B.

A. Will you get your breakfaſt with me?
B. I have no breakfaſt.
A. What! have you not brought it?
B. I got my break-faſt at home.
A. Doe you alwayes doe ſo?
B. No; but becauſe I roſe pretty early, my mo-

Col. 3. A. B.

Vis *jentáre* mecum?
Non habeo jentáculum.
Quid! non attuliſti?
Ego domi jentáveram.
Itáne ſemper facis?
Minimè: ſed quia *bene manè ſurrexeram, ſic*

ther was pleased to deal so with me.

A. Much good may it do you.

I then will break my fast by my self.

B. And I will ply my book in the mean time.

matri plácuit me tráctare.

Prosit tibi.

Ego igitur solus jentábo.

Et ego interim *studébo*.

Col. 4. The *Master*, and the *Scholar*.

Col. 4. Magister. Discipulus.

M Are you ready to give an account of your study?

D. I am ready, as I think.

M. Say then, and have your wits about you.

D. This morning we first said a verse out of *Cato*; then we construed it in Latine and English, at the last two and two of us parsed every part of speech with its things belonging to it, and the signification.

'Esne parátus ad *reddendam* studii tui *rationem*?

Parátus, *ut mihi videor*.

Redde igitur, & *esto præsenti animo*.

Hoc matutino témpore primùm pronunciávimus carmen ex Catóne; deinde ejus interpretatiónem Latinè & 'Anglicè reddidimus; postrémò *bini pertractávimus* síngulas partes oratiónis, cum attributis & significatióne.

M. Have you done your duty well?

D. I suppose I satisfied my Master pretty well.

M. See you do not lye: for I will ask him.

D. As you will, Master, I do not fear in this point.

M. Come, let us go on. What have you to say at noon?

Recténe feci*sti* officium tuum?

Puto me satisfeciſſe præceptóri *magnâ ex parte*.

Vide ne mentiáris; nam ego illum percontábor.

Ut voles, præceptor; nihil hac in re metuo.

Agè, pergámus. Meridiè quid habetis réddere?

Habémus

D. We have the Verb *Poſſum* to form in Latine and Engliſh.

Habémus declináre verbum *Poſſum* Latinè & 'Anglicè.

M. Nothing elſe?

Nihil prætérea?

D. Nothing.

Nihil.

M. I have taught you that at other times: Do you not remember it?

Ego te iſtud *aliás* dócui: Nonne *tenes memóriâ?*

D. I dare not ſay I, till I have tried.

Non auſim affirmáre, donec tentávero.

M. Form it in the firſt perſons, and the reſt will be very eaſie to you.

Declina in primas perſónas; cætera tibi erunt facíllima.

D. The Indicative Mood.

Indicativus.

Poſſum, I can.
Poteram, I was able.
Pótui, I have been able.
Potúeram, I had been able.
Pótero, I ſhall be able.

The Imperative is wanting.

Imperativus deeſt.

The Optative.

Optativus.

'Utinam poſſim, God grant I can.
Utinam poſſem, would to God I could.
Utinam potúerim, God grant I have been able.
Utinam potuiſſem, would to God I had been able.

The Subjunctive.

Subjunctivus.

Ut poſſim, that I may.
Ut poſſem, that I might.
Quamvis potúerim, although I have been able.
Quamvis potuiſſem, although I had been able.
Cùm potúero, when I ſhall be able.

M. Decline the whole Infinitive Mood.

D. The Infinitive Mood, Preſent and Præterimperfect tenſe, *Poſſe*, to may or can.

The Præterperfect and Præterpluperfect tenſe *Potuiſſe*, to have or had been able.

The reſt are wanting.

M. Why doth this verb *Poſſum* want the Future tenſe of the Infinitive Mood?

And why alſo doth it want the participle in *Rus*?

D. Becauſe it hath not the ſupine.

M. And what then?

D. For thoſe words uſe to be formed of the ſupine.

M. Give an example in ſome perfect verb.

D. As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum eſſe*.

M. Well indeed. But why have you omitted the Participiple of the Preſent tenſe of the verb *Poſſum*, ſeeing *Potens, potentis* is uſed?

D. Becauſe as you have often taught us, *Potens* is not a Participle though it come of *Poſſum*.

M. What is it then?

D. A Noune Adjective.

65 Declina totum Infinitivum.

Infinitivi Modi præſens & præteritum imperfectum.

70 Prætéritum perfectum, & Pluſquam-perfectum.

Cætera deſunt.

Cur hoc verbum *Poſſum* caret futúro infinito?

75 Cur item participio in *Rus*?

Quia non habet ſupinum.

Quid tum?

Illæ enim voces à ſupino formári ſolent.

80 Da exemplum in aliquo *verbo integro*.

Ut à ſupino *lectu* fit *lecturus*, & à *lecturus* fit

85 *lecturum eſſe*.

Rectè ſanè. Sed cur prætermiſiſti participium præſens à verbo *poſſum*, cùm ſit in uſu, *potens, potentis*?

90 Quia (ut ſæpe nos docuiſti) *potens* non eſt participium, licet à *poſſum* véniat.

95 Quid ergò eſt?

Nomen adjectívum.

M. It is well remembred of you: I pray God you may alwayes go on thus.

Probè meministi: útinam sic pergas semper.

D. I hope better and better every day, by the grace of God.

Spero índies mélióra per Dei grátiam.

M. And I also hope the same with you.

Ego quoque idem tecum spero.

Now it remaine's that you say the Præterperfect tense with them that come of it.

Nunc restat ut dicas præteritum cum sua prole.

D. *Pótui, potúeram, potúerim, potuíssem, potúero, potuísse.*

M. Say the terminations.

D. *I. ram. rim. sem. ro. se.*

M. Say the significations.

D. *Possum*, I am able.

Posse, to be able.

M. So much for this.

Hæc háctenus.

See, see, wee are called to dinner.

Ecce, ecce, vocámur ad prándium.

Col. 5. *C. D.*

Col. 5. C. D.

C. When will you get your dinner?

Quando vis *prandére?*

D. I have dined already.

Ego jam prandi.

C. At what a clock?

Quota hora?

D. At half an hour past eight.

Sesquiocláva.

C. Doe you dine so early then?

Tam manè igitur prandétis?

D. So we use commonly to do in summer: but when dine ye?

Sic ferè solémus in æstáte: vos autem?

C. We do not dine till halfe an houre after ten, and

Non prandémus ante *sesqui décimam*: interfometime

ſometimes after eleven.

D. O ſtrange! why no ſooner?

C. We muſt tarry for my Father, till hee come back from the Court.

D. Then you cannot be in the Hall at the ſinging of Pſalmes.

C. I am very ſeldome there.

D. How are you excuſed? (or, how come you off?)

C. I am exempted from ſo doing.

D. Who exempted you?

C. The Maſter at my Fathers motion.

D. Have all Aldermens ſons then ſuch a privilege?

C. They have, ſo their Fathers deſire it.

D. Could not your Mother give you your dinner before your Father, came back from the Common-councell?

C. Shee could indeed, but my Father would have me tarry of him.

D. Why ſo?

C. Becauſe it is his minde to have it ſo.

D. Now I muſt hold my tongue: for you have ſtop't my mouth: (or, you have made that I have not a word to ſay.)

C. Who made you ſo buſie to aſk?

dum *ab undécimâ.*

Papæ! Cur non citiùs?

Expectandus eſt pater, dum è curia redierit.

Tu igitur non potes adeſſe aulæ in cantióne Pſalmórum.

Rarò admodùm interſum.

Quómodo excuſáris?

Exemptus ſum *illo múnere.*

Quis te exémit?

Didáſcalus, *patris mei mónitu.*

Ergóne omnes *ſenatórum filii* habent hujúſmodi privilégium?

Habent, *modò patres jubeant.*

Nonne mater poſſet dare tibi prandium, ante réditum patris *è ſenatu?*

Poſſet quidem, ſed *pater vult à me expectári.*

Quamobrem?

Quia ſic illi placet.

Nunc mihi tacendum eſt: *Os enim mihi occluſiſti.*

Cur tu es tam curióſus percontátor?

D. I am but a childe, and children alwayes desire to know novelties.

Puer sum, & pueri semper cupiunt áliquid scire novi.

C. I confess it, but there is a mean in all things, as the Master doth often teach us.

Fáteor, sed *est modus in rebus*, ut præceptor nos sæpe docet.

D. Therefore let us depart, that you may get you gone to your dinner.

Ergò discedámus, *ut te pransum conferas.*

C. I pray you, pardon me, if I have offended you in any thing.

Ignoscte, quæso, si quâ in re offendérim.

D. I desire the same courtesie of you; I, I say, rather, who may offended you with my talkativeness, but thinking no harm in the mean time.

Ego abs te idem peto; ego, inquam, potiùs qui te offendere potui *loquacitáte* mea, sed interim *nihil mali cogitans.*

Col. 6. *F. G.*

Col. 6. F. G.

F. Where got you your meat to day?

Ubi hodie cibum cepisti?

G. At my host's?

Apud hóspitem meum.

F. What did you dine for?

Quanti prandisti?

G. Six farthings (or doits.)

Sex *quadrantibus.*

F. What did your supper, how much cost it?

Quid cœna, quanti constitit?

G. Just so much. But what are you maintain'd for a day?

Tantidem. Tu verò quanti áleris quotídie?

F. More then you.

Plurís quàm tu.

G. For how much then?

Quanti igitur?

F. For four pence: (sols, or stivers.)

Quatuor *assibus.*

Col. 7. *Choletus, Collo-guerius.*

Ch. Whence come you?
C. From abroad.
Ch. Why went you forth?
C. To go home.
Ch: Why ſo?
C. To fetch my Books.
Ch: So ho! why had you not brought them?
C. I had forgot them.
Ch: Do you uſe to forget your breakfaſt, or your drinking on that faſhion?
C. Very ſeldome.
Ch: Truly it was a great over-ſight.
C. Yes indeed a very great one; but what ſhould one do? wee are but boyes.
Ch: Why if the Maſter knew of your doing?
C. Perhaps I ſhould bee puniſhed.
Ch: Do you ſay, perhaps? Without doubt you ſhould be whip't.
C. Are you not aſhamed to come into the ſchoole without your Books?
Ch: It doth not onely ſhame, but irke me alſo; nevertheleſſe I pray thee do not tell of me.
C. I have no ſuch thought; but I cannot diſſemble,

Col. 7. Choletus, Collo-guerius.

Unde redis?
Foris.
Cur prodieras?
Ut irem domum.
Quid eó?
Petitum libros meos.
Eho! cur non attúleras?
Oblítus eram.
Siccine ſoles jentáculum, aut merendam *oblivíſci?*
Rariſſimè.
Profecto magna fuit negligentia.
Imò máxima: *ſed quid agas?* púeri ſumus.
Quid ſi præceptor tuum factum ſciret?
Fortaſſe *pœnas darem.*
Ain' tu, fortaſſe?
Proculdubiò vapuláres.
Non te pudet ſine libris in ſcholam venire?
Non ſolùm pudet, ſed piget etiam; verúntamen *ne me accuſes, obſecro.*
Nihil minùs cógito: ſed *non poſſum diſſimuláre,*

but

but I muſt finde fault with you.

Ch. You do that (I verily beleeve) as a friend, and therefore I take it in good part.

C. That is enough for me. Let us go in a doors into the ſchoole.

Ch: It is time: now the Captains demand an account of our writing.

quin ego te reprehendam.

Iſtud (*credo équidem*) *amicè facis*, itaque *boni cónſulo.*

Id ſatis eſt mihi.

Eámus intrò in auditórium.

Tempus eſt; jam *decuriónes* exigunt ſcriptúræ ratiónem.

Col. 8. The *Scholar*, the *Maſter.*

Col. 8. Puer, Pædagogus.

Pu. Maſter, may I ſpeak a word with you?

Pæ. Speak boldly.

Pu. I and my ſchoole-fellowes have been faſt at our Books almoſt this three dayes together: May we refreſh our ſelves with a little play?

Pæ. Say ſome ſentence then.

Præceptor, *licétne pauca?*

Lóquere audacter.

Ego & condiſcípuli mei hoc ferè toto triduo *libris affixi* fúimus:

Licétne *pauliſper ánimum ludo relaxáre?*

Dic igitur aliquam ſententiam.

P. *Interpone tuis interdum gaudia curis,*
Ut poſſis animo quemvis ſufferre laborem.

Pæ. Say the Engliſh verſes too, if you remember them.

Dic etiam verſus Anglicos, ſi memória tenes.

Pu. *Mirth with thy labour ſometimes put in ure,*
That better thou thy labour may'ſt endure.

Pæ How well you have ſaid all!

Pu. Thanks be to God.

Pæ. Hereafter you muſt put ſomething elſe to it.

Quàm rectè dixiſti omnia!

Eſt Deo grátia.

Addendum poſthac *erit aliquid.*

What

Pu. What, Maſter?

Pæ. Who hath given me wit and a good underſtanding.

Pu. But who ſhall teach mee thoſe words?

Pæ. I will write them for you in your little-note-book, that you may learn them without Book.
But I pray thee tell mee, who taught thee that ſpeech, which thou haſt ſaid?

Pu. Campanus had given it me yeſterday in writing, and I got it by heart.

Pæ. Truly I love you, my *Daniel*, for that diligence of yours.

Pu. I thank you, Maſter.

Do you give way that we may play then?

Pæ. Yes. Go thy way, tell thy ſchool-fellowes.

Pu. I will.

Pæ. What will you ſay to them?

Pu. That which you once taught me?

Pæ. But I will firſt hear it of you.

Pu. Be merry, boyes, behold I bring you good newes I have got you leave to play.

Pæ. Well done, you have remembred it well. Now goe thy way.

Quidnam, præceptor?
Qui dedit mihi ingénium, & mentem bonam.

Sed quis me illa docébit verba?
Ea ſcribam tibi in *commentariolo* tuo, ut *edi*ſcas.

Sed dic mihi, quæſo,
Quis te dócuit iſtam oratiónem, quam pronunciaſti?

Campánus heri *dederat* mihi *ſcriptum*, & ego *memóriæ mandavi.*

Profectò ego te amo, mi *Daniel*, ob iſtam diligentiam.

Ago tibi grátias, præceptor.

Permittíſne igitur, ut ludámus?

Sanè. Abi, renúncia condiſcipulis tuis.

Faciam.

Quid dices illis?

Id quod me docuiſti aliquando.

Sed volo prius ex te audire.

Gaudéte, púeri; en áffero vobis jucundum nuncium: ego vobis impetravi ludendi poteſtátem.

Eugè. *Probè meminiſti.*
Ito nunc jam.

Col. 9.

Col.9. *Conradus*, Daniel.

C. Let us repeat our **every day nounes**, that we may say them **more surely** to the Master.

D. You doe well to put me in minde; goe before mee **in yesterdayes-nounes.**

C. **Say in Latine**, an eye.

D. *Oculus.*

C. The right eye.

D. *Oculus dexter.*

C. The left eye.
Oculus siniſter.

D. Both the eyes.
Ambo oculi.

C. **You remember well.**

D. **Now heare whether I can say by my selfe rightly or no.**

C. Come on, I heare you.

D. An eye.

C. You must **count them at your fingers ends**, as the master teacheth us.

D. **What is that good for?**

C. To help the memory.

D. **What doth this mean?**

C. Have you not heard **many times?**

D. I am forgetfully, what should I doe?

C. Be more diligent to remember, what you have learn't.

D. **You doe me a kindnesse**, in giving me such friendly advise.

Col. 9. Conradus, *Daniel.*

Repetámus *nomina quotidiána*, ut *certiùs* reddámus ea præceptóri.

Bene mones; præito mihi *heſternа.*

Dic Latinè, an eye.

Probè tenes.

Nunc audi an rectè ſolus dicam.

Agè, audio.

Debes *enumeráre in digitis*, ut docet præceptor.

Quid prodeſt iſtud?
Ad memóriam juvandam.
Quid hoc ſibi vult?
Non audiviſti *multóties?*

Ego ſum oblivióſus: quid ágerem?
Eſto diligentior ad ea retinenda, quæ percéperis.

Quod me fidéliter mones, *pergrátum facio.*

Come

C. Come on, return to the point.
Agè, *ad rem redi.*

D. An eye. *Oculus.*

The right eye. *Oculus dexter.*

The left eye. *Oculus sinister.*

Both the eye. *Ambo Oculi.*

C. How well you have said all?
Quam rectè omnia dixisti?

D. Let us repeat to-dayes Nounes too.
Repetámus etiam *hodierna.*

C. Content: But doe you goe before me again as I have done you.
Placet; at *tu vicissim præto mihi.*

D. A hand.

C. *Manus.*

D. The right hand.

C. *Manus dextra.*

D. The left hand.

C. *Manus sinistra.*

D. Both the hands.

C. *Ambæ manus.*

D. It remain's for you to say by your self.
Restat, ut solus dicas.

C. A hand, *Manus.*

The right hand. *Manus dextra.*

The left hand. *Manus sinistra.*

Both the hands. *Ambæ Manus.*

D. O that wee could say thus well before the master.
O si tam bene dicerémus coram præceptóre!

C. What hinder's?
Quid obstat?

D. Because we are afraid.
Quia timemus.

C. And yet hee correct's our faults gentlyenough.
Et tamen errata *nostra sa*tis *humánitèr* córrigit.

D. I know not what this should mean.
Neſcio quid hoc ſibi velit.

I am alwayes fearfull at the first.
Ego ſemper *ſum timidus in principio.*

C. That is in a manner naturall to every one, as we have heard of the master.
Iſtud eſt quodámmodo naturále ómnibus, ut audívimus ex præceptóre.

D. Now wee should have said again in Latine and English: but I see the master coming.
Nunc repetendum eſſet Latinè & Anglicé: ſed *præceptorem venientem video.*

C. Let us goe in.
Ingrediámur.

Col. 10. A. B.

Col. 10. A. B.

A. Say in Latine, Let us say our lesson together.
Dic Latinè,

B. *Repetámus unà prælectiónem.*

A. How many parts hath this speech?
Hæc orátio quot habet partes?

B. Three.
Tres.

A. Shew the difference betwixt every one of them expressly.
Diſcerne ſingulas nominátim.

B. *Repetámus* is a verb:
Unà is an Adverb:
Prælectiónem is a Noune.
Repetámus eſt verbum:
Unà adverbium:
Prælectiónem nomen.

A Shew it a little more plainly.
Declára paulò planiùs.

B. Doe you then goe before me, as the master useth.
Tu igitur præito mihi, ut ſolet præceptor.

A. *Repetámus.*

B. *Répeto, répetis, repétere,* of the third Conjugation, like, *Lego, legis, légere.*
Conjugatiónis tertiæ; ut

The Præterperfect tense. *Repetívi:*
Prætéritum.

The Supine.
Repetitum.
The participles.
Repetens, & *repetitúrus.*
Unà.
A. It is not declined, becauſe it
B. is an Adverb in this place;
In Engliſh, *together.*
A. *Prælectionem.*
B. *Prælectio*, *ónis*, f. g.
The leſſon, or *lecture.*

Supínum.

Participia.

Non declinátur, quia eſt adverbium, hoc in loco;
Anglicè *together.*

Col. 11. *A. B.*

Col. 11. A. B.

D. Let us goe ſay our leſſons together.
B. What ſhould I ſay?
Is it not enough that I have ſaid by my ſelf?
A. If you have onely ſaid once or twice, that is but a ſmall matter towards getting it without book.
B. Nay but I have ſaid it over about ten times.
A. Truly that is enough.
B. What would you have more then?
A. If you would be ſure to ſay before the maſter, it is requiſite you ſhould repeat it over with ſome body.
B. I did not know that: but I aſſent to you with all my heart.
A. Let us doe then, that which I adviſed you to.

Eámus unâ repetitum.

Quid ego repéterem?
Non ſatis eſt quòd ſolùm repetíverim?
Si tantùm ſemel aut bis repetíeris, *id parum eſt ad ediſcendum.*

Imò circiter decies repetívi.
Id quidem ſúfficit.
Quid igitur vis ampliùs?
Si vis *certiſſimè* *vérdere* coram præceptóre, opus eſt cum áliquo repetíviſſe.
Iſtud ego neſciébam: ſed tibi libenter aſséntior.
Faciámus ergò quod te monébam.

Tru

B. Truly I doe not say nay; begin.

20 Equidem *non recuso*: *incipe.*

Col. 12. *Gentilis. Isaac.*

Col. 12. Gentilis. Isaacus.

G. Can you say your lesson by heart?

Tenésne memória prælectiónem?

I. Almost.

Propémodum.

G. Are you willing wee should say it over together.

Vísne repetámus uná?

I. Yes, I am willing.

5 Máximè.

G. Begin then.

'Incipe ígitur.

I. I will doe it with all my heart: but doe you bee sure to hear, that you may tell me, if I misse in any thing.

Fáciam libenter: sed tu *attentè audi*, ut me *córrigas*, *si quid erráverо*.

10

G. Come on then.

Agedum.

I. *Fac sumptum properè.*

G. You have mist already, you should have begun with yesterday's lesson.

Jam errasti, incipiendum fuit ab hesterna.

I. You doe well to advise me. I will now begin.

Bene admones; nunc incípiam.

15

Irátus de re incerta contendere noli: Impedit ira.

G. You misse in the accent of *ira.*

Peccas accentu *ira.*

I. *Impedit ira animum né.*

G. Make a distinction after *animum.*

20 *Distingue post* animum.

Impedit ira animum, nè possit cernere verum.
Fac sumptum properè, cum res desiderat ipsa.
Dandum etenim.

G. You misse in the accent again. Say it again.

Iterum peccas accentu: Répete.

25

Dandum etenim est aliquid, cùm tempus postulat aut res.

I. Doe you not see that you have mist four times?

Vidésne te errasse quater?

I. I see it.

Video.

G. And have you minded the places?
Et obſervaſti locos? F.

I. I have minded them.
Obſervávi. C.

G. By that meanes you will have the better heed to your ſelf.
Sic tibi faciliùs cavébis. F.

I. Alas poore boy that I am!
Me miſerum! C.

I thought I had it well by heart.
Putábam me rectè tenére.

G. So it often fall's out with me too, ever when my memory is not well ſetled.
Sic mihi quoque ſolet accidere, quoties memória non eſt bene confirmata. F.

I. He is happy that hath a good memory.
Felix qui memóriam benam habet.

G. It is a great bleſſing of God.
Magnum Dei beneficium. C.

I. But time goe's on: Hear me now.
Sed *tempus abit*: Audi nunc me.

I. I hear you, ſay.
Audio, pronúncia. F.

G. *Iratus de re incerta contendere noli.*

I. Look! the maſter is here. Hold your tongue, that we may cry ſalve to him.
Hem! *præceptor adeſt*; *Tace, ut illum ſalutémus.* C.

Col. *Clement. Felix.*

Col. Clemens. Felix.

C. Is there nothing for us to ſay to the maſter to day?
Nihílne eſt quod reddámus hodiè præceptóri?

F. Nothing, but about *the Grounds of Grammar.*
Nihil, niſi *de Grammatica Rudimentis.* C.

C. What is that?
Quidnam? O.

F. Look into your Book, and you ſhall finde marks upon five leſſons, which the maſter hath appointed us.
Inſpice libellum tuum, invenies notas in quinque lectiones, quas præceptor nobis præſcripſit. C. O.

C. When was that?
Quando iſtud fuit? C.

F. On Friday, at four a Clock.

Die Veneris, hora quarta.

C. But I was not there then.

At *ego tunc non interfui.*

F. Therefore you deſerved to be whipt.

Ergo *plagas meruiſti.*

C. Doe you paſſe ſuch a ſentence, you ſevere judge?

Siccine júdicas, ſevére judex?

I was buſily employed at home, and I went not away without the maſters leave.

Occupátus eram domi, nec *abíeram injuſſu præceptóris.*

F. Suppoſe it were ſo: yet you ſhould enquire the day after, what was done the day before.

Eſto; ſed tamen debuiſti poſtridie qu'ærere, quid pridie actum eſſet.

C. I confeſſe my fault; but I pray thee, let me ſee thy book, that I may ſee what we are to ſay.

Meam culpam confiteor: ſed cedò librum tuum, quæſo, ut videam quid nobis reddendum ſit.

F. Take it, and with the ſame labour mark out, what the maſter hath appointed us.

'Accipe, & eádem opera ſignato, quæ à præceptóre nobis præſcripta ſunt.

C. I will bee ſure to doe it: nor ſhall you blame me hereafter (as I hope) for my negligence.

Faciam diligenter: neque poſthac (ut ſpero) me accuſábis negligéntiæ.

Col. 14. *Comes. Oliver.*

Col. 14. Comes. Oliverius.

C. What was done in the ſchool at three of clock?

Quid actum eſt in auditório hora tértia?

O. We parſed the Parts of Speech out of our leſſon.

Tractátæ ſunt partes oratiónis ex prælectióne.

C. Nothing elſe?

Nihilne ampliús?

O. I would have told you, but that you interrupted me.

Dixiſſem niſi me interpellaſſes.

C. I have done amiſſe. Goe on.

Erravi. Perge.

O. Afterwards the maſter dictated a piece of Engliſh to be tranſlated to day.
C. When muſt it bee ſhewed?
O. To morrow at noone.
C. Have you tranſlated it already?
O. After a faſhion.
C. Dictate the Engliſh (or vulgar) to mee, I pray you.
O. Take it, make haſte; for I have ſomething to write.

Poſtea dictavit præceptor argumentum Anglicum hodiè vertendum.
Quando reddendum?
Cras merídie.
Jámne vertiſti?
Utcunque.
Dicta mihi, quæſo, *vernáculum.*
Accipe, feſtína; nam *habeo áliquid ſcribere.*

Col. 15. *Sylvius. Jervas.*

Col. 15. Sylvius. Gervaſius

S. What are you doing?
G. I am getting with my ſelf.
S. What do you get?
G. That which the maſter ſet us to day.
S. Can you ſay it by heart?
G. I think ſo.
S. Let us get together; and ſo we ſhall both of us ſay better before the maſter.
G. Doe you begin then, ſince you dared me.
S. Come on, minde, that you doe not let me miſſe.
G. I am more ready to hear you, then you are to ſay.
C.

Quid agis?
Répeto mecum.
Quid répetis?
Præſcriptum hodiernum præceptóris.
Tenéſne memória?
Sic opínor.
Repetámus unà: ſic utetque noſtrùm rectiùs pronunciábit coram præceptóre.
Tu igitur incipe, qui me provocaſti.
Agè, attentus eſto, *ne me ſinas aberráre.*
Sum promptior ad audiendum, quàm tu ad pronunciandum.

Col. 16. *Achoratus. Cortinus.*

A. Will you get your leſſon with me?
C. I will.
A. Can you ſay?
C. Not well enough perchance.
A. Come on. **Let us make triall.**
C. What then doe wee tarry for?
A. **Begin, when you will.**
C. **But it is your part rather to begin.**
A. Why ſo?
C. Becauſe you invited me.
A. **You ſay faire: minde then.**
C. **I am ready.**

Col. 17. *Criſpus. Sandrotus.*

C. Can you ſay already what muſt bee ſaid at three of clock?
S. I can ſay.
C. And I too.
S Let us talk together a little then.
C. But **if the monitor come upon us,** he will think me are a prating.
S. **Why doe you fear, where there is nothing to bee feared?** If he doe come hee ſhall not

Col. 16. Achoratus. Cortinus.

Viſne mecum repétere prælectiónem?
Volo.
Tenéſne?
Non ſatis rectè fortaſſe.
Agè. *Faciamus periculum.*
Quid igitur expectámus?
Ubi voles, incipe.
Atqui tuum eſt potiùs incipére.
Quid ita?
Quia me invitaſti.
Æquum dicis: attende igitur.
Iſtic ſum.

Col. 17. Criſpus. Sandrotus.

Jámne tenes quæ reddenda ſunt hora tertia?
Teneo.
Ego quoque.
Ergò confabulémur pauliſper.
Sed *ſi intervénerit obſervátor*, putábit nos garrire.
Quid times ubi nihil timendum eſt?
Si vénerit, non deprehen-

finde us idle, or ill occupied.

Let him hear our diſcourſe, if he pleaſe.

C. You ſay very well: Let us goe aſide ſome-whither into a corner, for feare leſt any body ſhould hinder us.

det nos *in otio, aut in re mala.*

Audiat, ſi velit, noſtrum collóquium.

'Optimè lóqueris: Secedámus aliquò in ángulum, *ne quis nos impediat.*

Col. 18. *Trimunaus. Meſſor.*

Col. 18. Trimunaus. *Meſſor.*

T. It doth not become us to be idle or to prate here, whilſt wee look for the maſter.

Non decet hic otiari aut garrire, dum præceptor expectátur.

M What doe you ſay? It doth not become us? nay indeed, we may not, unleſſe wee have a minde to be whip't.

Quid ais? non decet? imò verò *non licet, niſi volumus vapulare.*

T. Doe you hear me then, whilſt I ſay my leſſon; and I will afterwards hear you.

Tu igitur audi me, dum prælectionem pronuncio: ego deinde te audiam.

M. Come on, ſay.

Agè, pronuncia.

Col. 19. *E. F.*

Col. 19. E. F.

E. Why doe you not write?

F. I have writ my leaf-ſide already. But what doe you?

Cur non ſcribis? *Jam ſcripſi meam páginã?* Tu verò?

E. I am going to write in the yard.

Eo ſcriptum in área.

F. Why ſo?

E. Becauſe the skie is clear.

Quid ita? Quia *ſerenum eſt cœlum.*

F. Make haſte. The time

Feſtina, *tempus abit*: & goes

goes on: and wee shall be called to an account by and by.

& *mox exigétur ratio.*

Col. 20. *Titus. Valerius.*

T. Why doe you not write?
V. Because I list not.
T. But the master bade you.
V. I know he did; but I have something to read first; Besides, I have nothing to write now.
T. I would to God you would write for me.
V. What?
T. I have the masters dictates to write out.
V. What dictates?
T. Upon *Tullie's* Epistles.
V. I will willingly write them out for you, but tarry till the next holy day.
T. I will tarry then; but, I pray you, doe not faile me.
V. I will not wittingly, nor willingly faile you.

Col. 20. Titus. Valerius.

Cur non scribis?
Quia non libet.
Atqui præceptor jusserat.
Scio: sed est mihi aliquid legendum priùs;
Prætérea, *nihil habeo, quod nunc scribam.*
O si velles mihi scribere.

Quidnam?
Habeo describenda dictáta præceptóris.
Quæ dictáta?
In *Ciceróthings* Epistolas.
Libenter descríbam tibi; sed *expecta feriárum diem proximum.*
Expectábo igitur; sed *ne fallas, quæso.*

Nec sciens, nec volens fallam.

Col. 21. *Damon. Audax.*

D. Will you write out my lesson for me?
A. Why have you it not written?
D. Because I was busied yesterday.

Col. 21. Damon. Audax.

Vísne mihi descríbere prælectiónem?
Cur non habes?

Quia hesterno die fui occupátus.

Take

A. Take my book and write it out.

Accipe librum meum & describe.

D. You know I write somewhat slowly; and you can sooner have writt all, then I can foure or five verses.

Non ignóras *me lentiùs scribere: & tu citiùs totum descripseris, quàm ego quatuor aut quinque versiculos.*

A. Get some body else to write for you; I cannot help you now.

Quære tibi alium scriptórem; *nunc ego tibi non possum dare operam.*

D. Why nor?

Cur non?

A. I have other businesse, and that too very needfull to be done.

Est mihi aliud negótium, idémque perneceſsárium

D. I will not presse you, nor indeed can I doe it; but lend me your book nevertheleſse.

Nolo urgére, nec possum quidem; sed *saltem commoda tuum códicem.*

A. Take it; use it as you will, so you doe not abuse it.

'Accipe; *útere ut libet, modò ne abutáre.*

D. You have no reason to fear it.

Nihil est quod hic verearis.

Col. 22. *Austin.* The Monitor in the house.

Col. 22. Augustinus. *Observator domesticus.*

A. May we goe to bed, schoolfellow?

Licétne *ire cúbitum,* condiscípule?

O. Why before the time?

Cur ante horam?

A. Because I must rise at three a clock.

Quia *tertiâ est mihi surgendum.*

O. Why so?

Quamobrem?

A. To write.

Scribendi causa.

O. What have you to write?

Quid habes scribere?

A. A letter to my father.

Literas ad patrem.

O. Why doe you not aske the master leave?

Cur non petis à præceptóre véniam?

A. You doe well to put me in minde, is hee in his ſtudie?

O. I thinke he is. Goe ſee.

Bene mones, éſtne in *muſæolo?*

Puto eſſe: viſe.

Col. 23. The *School-maſter* and *Boy.*

Col. 23. Pædagógus. Puer.

Px. Whence come you?

Pu. I come from below.

Px. What was your buſineſſe below?

Pu. I went to make water.

Px. Sit at the table now, and tarry in the chamber, untill I come again.

Pu. What ſhould I doe in the mean time?

Px. Get your leſſon perfect againſt to morrow, that you may ſay it to me before Supper.

Pu. I have got it perfect already, Maſter.

Px. Goe play then.

Pu. But I have no play fellowes.

Px. You ſhall finde enow in this ſtreet, and of your School-fellowes too.

Pu. I doe not care for that now: I had rather (if you thinke good) get ſome of my Catechiſme without book againſt the Lords-day.

Px. As you pleaſe.

Pu. If any body ſhall aſk for you,

Unde venis?

Venio inferné.

Quod erat tibi negótium infrá?

Iveram rédditum urinam.

Sede nunc ad menſam, & mane in cubiculo, donec rediero.

Quid agam interea?

Ediſce prælectiónem in diem cráſtinum, ut eam mihi reddas ante cœnam.

Jam edidici, præceptor.

Lude igitur.

Sed *nullos habeo colluſóres.*

Satis multos invénies in hac vicinia, ex tuis etiam *condiſcipulis.*

Nihil id curo nunc: malim *(ſi tibi placet) ediſcere de Catechiſmo* in *diem Dominicum.*

Ut libet.

Si quis te quæret, quid

you, what shall I say to him?

Pæ. Tell him that I am gone forth, but I will come again by and by.

illi dicam?

Dic me prodiisse, sed mox reversurum.

Col. 24. The *Schoole-master.* Abraham *a boy.*

P. Ho *Abraham.*

A. None master.

P. Lay by your bookes; you have now pip'd your book sufficiently all the day long.
Get your self ready, that we may goe walk.

A. Were it not better to walke after supper?

P. Bodily exercise is more wholesome before meat.

A. I remember I have heard it of you.

P. Repeat a saying of *Socrates* to that purpose.

A. When *Socrates* walked apace without resting till evening, being asked, why he did it, he answered; That hee got him a stomach by walking, that hee might eat his supper the better.

P. You have remembred it well.
Who is the author of it?

A. Cicero. But whither shall we goe abroad, master?

P. Without the City.

Col. 24. *Pædagógus.* Abrahamus *puer.*

Heus *Abrahámc.*

Hem præceptor.

Pone libros; jam satis toto die studuisti:

Para te, ut *eámus ambulátum.*

Nonne à cœna præstaret?

Salúbrior est ante cibum exercitátio córporis.

Mémini ex te audire.

Narra *Sócratis* dictum in eam sententiam.

Quum *Sócrates* usque ad vésperam contentiùs ambuláret, interrogátus, quare id fáceret, respondit;

Se, *quò melius cœnáret, obsonáre famem ambulando.*

Probè meministi.

Quis author?

Cicero. Sed *quo prodibimus,* præceptor?

Extra urbem.

Shall

A. Shall I change my ſhoes ?
P. Change them, leſt you be-duſty theſe new ones :
Take your bonegrace too, that the heat of the ſun may not tan your face.
A. I am now here ready.
P. Now let us goe abroad.
A. Shall I call a companion or two out of the ſtreet hereby ?
P. You doe well to remember me; for ſo we ſhall have a moze pleaſant walk of it. For yee ſhall diſcourſe amongſt your ſelves upon the way, and play together ſomewhere oz other in a ſhady place.
A. So alſo we ſhall get a ſtomach to our meat.
P. I will be going ſoftly afoze ; when you have got ſome companions, doe yee follow me thorow the water-gate.
A. Will you tarry for us there then ?
P. Yes indeed.
A. What if I meet with no companions ?
P. Doe you follow me nevertheleſſe : Doe you heare ?
A. I heare you, maſter.

Mutabóne calceos ?
Muta, ne iſtos novos *púlvere conſpergas* :
Sume etiam *umbellam*, ne *ſolis ardor infuſcet tibi faciem.*
Jam parátus adſum.
Nunc ſanè prodeámus.
Vocabóne ex vicínia unum aut álterum cómitem ?
Rectè ádmones ; ſic enim *jucundior erit deambulátio:* nam *per viam ſermónes inter vos conferetis, & in umbrâ colludétis alícubi.*

Sic etiam *excitábitur tibi appeténtia.*
Ego lentu gradu præcédam ; ubi nactus eris cómites, vos me *per portam Ripariam ſequímini.*
Nos ígitur illìc expectábis ?
Certó.
Quid ſi nullos invénero ?

Nihilóminus ſéquere me : Audiſtíne ?
Audívi, præceptor.

	Col. 25. *Herſenius. Gimardus.*		Col. 25. Herſenius. Gimardus.	G.
H.	Of whom did you buy that paper?		A quo emiſti iſtam chartam?	H.
G.	Of *Fatinus.*		A *Fatino.*	G.
H.	Is it good?		Eſtne bona?	
G.	Better then that of yours, in my minde.	5	Melior quàm iſta tua, *opinor.*	H.
H.	I doe not marvaile at it.		*Nihil miror.*	
G.	Why doe you ſay ſo?		*Cur iſtud dicis?*	
H.	Becauſe it is dearer perhaps.		Quia fortaſſe cárior.	
G.	I know not.	10	Neſcio.	A.
H.	What did you buy a *quire* for?		Quanti emiſti *ſcapum?*	
G.	A penny halfe-pennie. But what did you buy yours for?		*Solido* & *ſemiſſe.* Tu verò quanti?	F.
H.	A pennie and more.		*Sólido* & pluris.	A.
G.	For how much then?	15	Quanti igitur?	
H.	Five farthings.		Quinque *quadrántibus.*	F.
G.	Truly you bought it well.		Non malè profectò emiſti.	A.
H.	Moreover the merchant or mercer gave me ſomething over and above.	20	Quinétiam *mercátor dedit mihi auctárium.*	F. A.
G.	What, I pray you?		Quodnam, quæſo?	F.
H.	A ſheet of blotting paper.		*Schedam chartæ bibulæ.*	A. F.
G.	O what a fool was I, that forgot to ask!		*O me imprudentem,* quid litus ſum pétere!	A. F.
H.	I did not ſo much as aske him indeed: but he gave it me on his owne minde.	25	Ego ne petívi quidem, *ultrò ille dedit.*	A. F.
	And I give you this (quoth he) over and above, that		Et hoc (inquit) addo bi, ut me reviſas.	

you would come to me again.

G. So they **uſe to entice cuſtomers.**

H. And no wonder : **Every man ſeek's his profit.**

G. But what doe we ? having forgot to dayes task ?

H. It is but a little one : **We have time enough.**

Sic *ſolent emptóres allícere.*

Nec mirum : *Suum quiſque cómmodum quærit.*
Sed quid ágimus ? hodierni penſi immémores?
Exiguum eſt :
Satis temporis nobis reſtat.

Col. 26. *Ancellus. Fontánus.*

Col. 26. Ancellus. Fontânus.

A. Doe you not remember that I lent you ſome paper lately ?

F. **What ſhould I doe elſe but remember ? I am not ſo forgetfull.**

A. How many ſheets were there ?

F. Foure.

A. Why did you not give mee them again ?

F. I tarried till I had a book.

A. Have you got one at laſt ?

F. But to day.

A. Whence did you get it ?

F. I askt it of the maſter ?

A. Where ?

F. In his ſtudy.

A. What did hee ? **did hee give it you with a good will ?**

F. He ſent mee to the Uſher, who preſently gave mee a book.

Meminiſtín' me tibi nuper dediſſe chartam mútuó ?
Quid ni memínerim ?

Non adeò ſum oblivióſus.
Quot erant ſchedæ ?

Quatuor.
Cur non reddidiſti ?

Expectávi dum habérem códicem.
Habuiſtíne tandem?
Tantùm hodie.
Unde nactus es ?
Petívi à præceptóre.
Ubi ?
In bibliothéca ejus.
Quid ille ? *deditne libenter ?*

Miſit me ad hypodidáſcalum, qui ſtatim dedit códicem.

Did

A. Did he not ſet it down in his book firſt?

F. He uſeth to deliver nothing, but ſets it down firſt.

A. I have heard my father ſay that was a wiſe-mans part.

F. Eſpecially if an account be to be given.

A. But by what tokens durſt he adventure to give it you?

F. I ſhewed him a writing under my hand in my little book.
For (as you know) we uſe to doe ſo.

A. Will you reſtore me that which you borrowed of me then?

F. Preſently after dinner, make no queſtion.

Non antè *in ſuum* to[cem] *rétulit?*

Nihil dare ſolet, qu[i] priùs inſcríbar.

Audivi ex patre *id eſſe* [ri] *prudentis.*

Præſertim ſi reddenda [rátio.

Sed *quibus indiciis* da[s] *tibi auſus eſt?*

Oſtendi illi *manu* [m] *ſcriptum* in libello me[o]

Sic enim (ut ſcis) face[re] ſolémus.

Reddes ergo mihi mútuum

A prandio ſtatim, ne dúb[i]tes.

Col. 28. *Frank. Mark.*

F. Are thoſe quills to be ſold, which you carry about?

M. Yes, if I can meet with a chapman.

F. Let me ſee them: out upon upon them, how ſoft they are!

M. They are ſuch as fell from our geeſe wings:
But trie them well; for ſome of them are harder then others.

F. I ſee well enough what they are; how many

Col. 28. Francus. Marcu[s]

Pennæ iſtæ quas circum[fers], ſúntne *venáles?*

Imò, *ſi ſe emptor obtúle*[rit]

Oſtende: vah, quàm ſu[nt] molles!

Tales decidérunt ex a[li] noſtrórum ánſerum

Sed *tenta diligenter* ſunt enim aliæ ali[æ] firmióres.

Satis video quales ſi[nt] *quot vis dare pro q*[uo] *Sol*

will you give me for a farthing?

M. But six.

F. What doe you say? six!
I had rather buy them of the Merchants, that bring them hither, from *Paris* and *Lyons*.

M. As though I did not know what they are sold for.
I have heard of my brother, who serve's a penman of this City, say, that he hath paid pence a peece for them at *Paris*.

F. Folkes live at Paris on one fashion, and at Geneva on another:
But there is no need of so many words; will you give me twelve?

M. Whoo twelve! as though I had stoln them.

F. I doe not say so: but see whether you like my proffer.

M. Would you have me speak at one word?

F. I pray thee, speak, we have talk't to no purpose long enough already.

M. I will give you nine, so you will take them as they rise out of my hand.

F. You doe but trifle;
I will not take fifteen unlesse I might pick and chuse.

drante?

Tantùm sex.

Quid ais? sex!
Mallem emere à mercatóribus, qui *Lutétiâ*, & *Lugdúno* huc ádferunt.

Quasi nesciam quanti vendantur.

Audivi ex fratre, *qui dat operam scribæ* hujus civitátis, se *emisse* Lutétiæ *singulis ássibus*.

Aliter Lutétiæ, *áliter* Genévæ *vivitur*:

Sed non opus est tot verbis; vis dare duódecim?

Hui dúodecim! *quasi ego furatus sim*.
Istud non dico; sed *vide num tibi placeat conditio*.
Vis uno verbo dicam?

Dic, quæso; *satis jam garritum est*.

Dabo tibi novem, modò *promiscuè de meâ manu accipias*.
Nugas agis;
Ego *sine delectu nollem accipere quindecim*.

Fare you well, I shall finde enough somewhere else.

Vale, *alibi invéniam satis.*

M. You may for me.

Per me licet.

Doe you heare, Sir? come again.

Heus, heus redi.

F. Why doe you call me back again?

Cur me révocas?

M. Take eight, if you will, and look for no more from me.

Accipe, si vis, octo; nec me plures expecta.

F. Reach me the whole bundle, that I may chuse as I have a minde.

Cedò totum fascículum, ut *déligam arbitrátu meo.*

M. Hold it; chuse as you will your self.

Tene; *délige ut voles.*

F. See now, and if you have a minde, count them.

Vide nunc, & *si libet,* número.

M. There be foure and twenty: the number is plain enough.

Sunt viginti quatuor: *constat número.*

But I wonder you took no pinion-quils: for they be harder.

Sed miror te nullas accepisse *ex alâ extrémâ* sunt enim firmióres.

I know that: but they have a shorter stemme.

Scio: sed habent caules breviórem.

Take your mony.

Accipe pretium.

M. God send us both good luck.

Bene vertat Deus utrique nostrûm.

F. I wish, and pray for the same thing that you doe.

Idem tecum opto atque precor.

But when will you bring us better quils?

Sed quando afferes melióres pennas?

M. I know not whether I can bring you better, but (I hope) I shall bring more shortly, when I come home to your house.

Nescio an melióres possim, sed (ut spero) brevi plures afferam, cùm *ad vos domum* profécar.

F. Have you many geese?

Súntne vobis multi ánseres

Thi-

M. Thirty and above.
F. O ſtrange! what a huge flock of geeſe is that? where are they kept?
M. You ſhall know ſome time elſe: I may not tarry here any longer. Fare you well, *Frank*.
F. Have a care you be well *Mark*.

Triginta & ampliùs.
Papæ! *quantus grex ánſerum?* ubi paſcuntur?

Scies aliás;
Non licet mihi diútius hîc morári.
Vale, *France*.
Cura, ut váleas, *Marce*.

Col. 28. *Othoman. Philobert.*

Col. 28. Othomanus. Philobertus.

O. Will you give me but one pen?
P. They are not ſo given me.
O. How now, doe you deny me ſuch a ſmall requeſt? what if I ſhould aſk you ſome great matter?
P. Perhaps you ſhould have a Nay-ſay (or a Canvas.)
O. I think ſo indeed: well, I doe not aſk it a gift-wiſe: will you but lend it me?
P. I doe not ſay-nay, ſo you doe not ſpoile it.
O. I will not hurt it.
P. See you ſtirre not a foot hence.
O. I will goe no whither.

Víſne mihi dare únicam pennam?
Non ſic dantur mihi.
Hem, *rem tantillam mihi negas?*
Quid ſi magnum quid rogárem?
Fortaſſe *repulſam ferres.*
Credo équidem; agè, *non peto dono: ſaltem commodábis?*
Non recúſo, *modò ne abutáre.*
Non abútar.
Cave ne hinc pedem móveas.
Nuſquam movébo.

Col. 29. *Mercator. Bertrandus.*

M. Haue you mended my pen?
B. Long agoe.
M. For what hand?
B. An indifferent one.
M. I had rather it had been for a small hand?
B. You should have told mee before.
M. I had forgot.
B. It make's no great matter:
I can quickly alter the neb.
Goe fetch it.
M. But where haue you left it?
B. Upon the table in the stove.
M. Where abouts?
B. Where I use to studie.

Col. 29. Mercator. Bertrandus. I.

Acuistine pennam meam? P.
Jamdúdum. I.
Qua *forma scriptúræ?*
Mediocri.
Maluissem *ad minútas literas.* P.
Debuisti prædícere. I.
Oblítus eram. P.
Parùm refert: I.
Mucrónem facilè mutábo.
Petítum. P.
Sed *ubi reliquisti:*
Super mensam hypocaust
In qua parte? I.
Ubi studére sóleo.

Col. 30. *Pictonus. Joshua.*

P. Have you two or three pens?
I. I have but two.
B. Lend me one.
I. I will not.
P. Why not?
I. Lest you should misuse it.
P. Thinke on; perhaps you shall some time or other ask me something and lose your labour,

Col. 29. Pictonus. Joshua.

Habésne duas aut tr pennas?
Sunt mihi tantùm duæ.
Da mihi unam commodè tó. P.
Non faciam.
Cur non?
Ne abutáris.
Meminéris: fortasse a quando me frustra bis áliquid. I. P. I.

I. But Christ bid's us to recompense good for evill.

Atqui *jubet Christus malum bono compensandum.*

P. I have not learn't that yet.

Nondum istud didici.

I. Yet you must needs learn, if you will bee Christ's scholar, (or disciple.)

Tamen discas oportet si cupis esse Christi discipulus.

P. What doe I desire more?

Quid cúpio magis?

I. Learn then to imitate your master.

Disce igitur magistrum imitári.

P. I will learn in time, (or as time comes on.)

Discam *progressu temporis.*

I. It were better now to begin, whilst time gives you leave.

Præstáret nunc incipere, *dum per tempus licet.*

P. You are too hasty with me, I am not yet all out eight years old, as my mother saith.

Nimis urges, Nondum complevi annum octávum, ut ait mater.

I. It is alwayes time to doe well; but I pray thee, be not angry at me, for I was but in jest, that I might set you on to talk with mee a little whilst we have nothing to doe.

Semper est bene agendi tempus: sed interim *ne mihi, quæso, succenseas, jocábar* enim, ut te *ad colloquendum invitárem* tantisper dum sumus otiósi.

See here is a pen for you, and that none of the worst neither.

Ecce tibi penna, eáque non omnino pessima.

P. I will give it you again presently, after I have writ a thing down.

Reddam tibi statim, cùm aliquid descripsero.

I. I would not have you give me it again.

Nolo mihi reddas.

P. What should I doe then?

Quid igitur faciam?

I. What you will: for I freely

Quicquid voles: à me

freely give it you.

P. I thank you very heartily.

Col. 31. *Henry. Walter.*

H. Whence come you ſo puffing and blowing?

G. From the market.

H. What doe you bring thence?

G. A pen knife.

H. What did you buy it for?

G. Two pence.

H. Is it a good one?

G. It is a Germane one, as the pedlar ſaid: ſee the mark.

H. I doe not know it, but you doe not very wiſely to truſt every pedlar.

G. What ſhould I doe?

H. You ſhould make uſe of ſome that hath skill, that might chooſe you one of the beſt.

G. Herein I confeſſe, I have done amiſſe; but this cheere's me, that the pedlar is taken to be an honeſt man, as being a Profeſſor of the Goſpell.

P. As though there were no couſening knaves of that ſtamp.

G. I think there are a great many.

enim tibi dono datur.
Grátiam hábeo máximam.

Col. 31. Henricus. Gualterus.

Unde redis tam *anhélus?*

A foro.

Quid illinc affers?

Scalpellum.

Quanti emiſti?

Duóbus áſſibus.

Eſtne bonum?

Eſt è Germania, ut dixit mercátor; *vide notam.*

Ego mínimè novi, ſed non *ſatis prudenter facis qui fidas cuílibet mercatóri.*

Quid fácerem?

Debuiſti *áliquem peritum adhibére*, qui tibi *óptimum deligeret.*

Hic erávi, fáteor: ſed *hoc me conſolátur*, quòd mercátor *habétur vir bonus*, útpote *Profeſſionis Evangélicæ.*

Quaſi *nulli* ſint *fallaces ejúſmodi.*

Puto eſſe plúrimos.

But let us let theſe paſſe; and let us rather trie our pen-knife.

Sed hæc omittámus; quin pótius *experiámur* ipſum *ſcalpellum*.

H. Experience will teach us.

Experientia docebit nos.

G. Take it, and try it, I pray you. For I have but tried it very lightly, and that too as I bought it.

Accipe & tenta obſecro. Non enim *probávi* niſi *leviſſimè*, idque inter emendum.

H. O ſtrange! who taught you to make ſuch a wiſe choiſe?

Papæ! quis te docuit tam *prudenter elígere?*

G. Doe you ask? doe you not remember that the maiſter ſo often tels us, that it is God alone that teacheth us good things?

Rogas? non meminiſti præceptórem nobis dícere tam ſæpe, *Deum eſſe ſolum qui bona doceat?*

H. Truly he hath taught you very well.

Profectò hic *óptimè te docuit.*

G. I thank him with all my heart: and I deſire, that he would ever teach me to obey his will.

Ago illi ex animo gratias: & precor, ut me ſemper doceat parere ſuæ voluntáti.

H. And I alſo wiſh the ſame; and not onely for our ſelves, but alſo for all the godly.

Ego quoque idem precor; nec ſolùm nobis, ſed etiam *piis ómnibus.*

G. You doe, as it becometh a godly childe.

Facis ut *pium* decet *púerum.*

But is it not time that we ſhould goe into the ſchoole?

Sed éſtne tempus ut conferámus nos in auditórium?

H. It is ſo; take your bookes, and let us goe together.

Sic eſt; *ſume libros & cámus unà.*

Col. 32. *Michael. Renatus.*

M. Have you a pen-knife or no?
R. I have one.
M. I pray you lend it me a little.
R. When will you give it me again?
M. As ſoon as I have mended two pens.
R. Take it, but on that condition that you give it me again whole.
M. I ſuppoſe I took it with that condition, though you had ſaid no more.
R. A word to the wiſe (as the Proverb goes.)

Col. 33. *Sordetes. Manaſſes.*

S. Have you bought you a pen-knife, as you was minded of late?
M. I have not bought one.
S. What hath hindered you? For you told me you would buy one to day.
M. I told you indeed: but it came afterwards into my minde, that it were better for me to tarry till the next faire that will be in this ſame City.
S. What wil you get by that?

Col. 32. Michael. Renatus.

Habéſne ſcalpellum?
Habeo.
Oro te, cómmoda mihi parumper.
Quando reddes?
Cùm primùm duas pennas exacúero.
Accipe, ſed ea lege, ut *integrum reddas.*
Ea conditióne acceptum intélligo, etiamſi nihil addidiſſes.
Intelligenti (ut vulgò dicitur) paucæ aſſufficiunt.

Col. 33. Sordetes. Manaſſes.

Emiſtine ſcalpellum, *quem nuper volébas?*
Non emi.
Quid óbſtitit?
Dixeras enim mihi te emptúrum hodie.
Dixeram quidem: ſed *mihi poſtea in mentem venit*, præſtáre ut expectem *mercatum proximè futúrum* in hacce urbe.
Quid facies lucri?

M.
S.
M.
S.
M.
S.
M.
S.
C.
L.
C.
L.

M. I ſhall both **buy one cheaper and of a better mark**, I mean from the Germane ſhops.

S. Who gave you that adviſe?

M. Our Hierome.

S. **It was well done of him. For we owe alwayes to give good counſell to our friends.**

M. What but to our friends then?

S. Yes to our enemies too, I confeſſe; becauſe **Chriſt our beſt maſter** commands ſo.

M. I would we could keep his doctrine well imprinted in our memory, and could always follow it!

S. That good Spirit grant it, by whoſe alone inſpiration our hearts are enflamed to doe well.

M. **You ſay a good prayer.**

Et *minóris emam*, & melióris notæ, nempe ex Germániæ officínis.

Quis tibi iſtud conſílium dedit?

Hierónymus noſter.

Bene fecit. Debémus enim amícis bonum conſílium ſemper dare.

Tantúmne igitur amícis?

Imò & inimícis, fáteor; quia ſic jubet *Chriſtus præceptor noſter óptimus.*

Utinam doctrínam ejus bene infixam memóriæ conſervémus, eámque perpetuò ſequámur!

Faxit ille Spíritus bonus, cujus unius inſtinctu ánimi noſtri ad bene agendum accenduntur.

Bene precáris.

Col. 34. *Campanus. Languinus.*

C. Have you many bookes?

L. Not very many.

C. But what have you?

L. *The Grounds of Grammar, School-Colloquies, Terence, Tullies Epiſtles* with the French Tranſlation, *Cato, A Dictionary*, an Engliſh Teſtament,

Col. 34. Campánus. Languínus.

Habéſne multos libros?

Non ádmodum.

Sed quos habes?

Rudimenta Grammáticæ, Collóquia ſcholáſtica, Teréntium, Epiſtolas Ciceránis cum Gállica interpretatióne, Catónem, Dictionárium,

the

the Psalmes with a *Catechisme*, and besides a **Paper-book** to write the masters dictates in.

But what bookes have you?

C. I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epistles*.

For **what should I doe with bookes which are not read in our form?**

L. But I doe read them sometimes, whilst we are at leasure; that I may alwayes learn something that is new, especially in the Latine tongue and good manners.

C. **You doe discreetly**, my Languinus.

Alas poore wretch I, that never learnt what it was to be diligent at my book!

L. Learn then. **For it is better to learn late then never.**

Col. 35. *Simeon. Haggai.*

S. Lend me your *Virgill* for two dayes, if it may be **done without any inconvenience to you.**

H. Truly I cannot.

10 Testamentum Angli-
cum, Psalmos *cum Ca-*
techismo, præterea li-
brum chartaceum a
scribendum dicta-
15 præceptoris. S. H.

Tu verò quos habes? S.

Omnes habeo quos enu-
meraſti, præter *Cato-*
nem, *Terentium*, & *Ci-* S. H.
20 *cerónis Epistolas.*

Cur enim *libros habere*
qui non præleguntur in
classe nostra? S. H.

At ego dum sumus otiósi
25 lego interdum illos; ut
semper áliquid addi-
scam novi, præsertim in
Lingua Latina & bo- H.
nis móribus.

S.

30 *Prudenter facis*, mi Lan-
guíne. H.

O me miserum, qui *nun-*
quam didici quid
studiósum esse! S.

35 Disce igitur. *Præstat enim*
sero quàm nunquam di-
scere. H.

S.

Col. 35. Simeon, Haggæus. H.

Cómmoda mihi *Virgi-* S.
lium tuum in duos dies,
si nullo incómmodo tuo
fieri potest. H.

Profectò non possum.

W

S. Why not?
H. Becauſe *Gerard*, who borrowed it of me this while, hath laid it in pawn.

S. Say you ſo? in pawn?
H. It is, as I ſay.
S. How much hath he pawned it for?
H. For three pence, (as hee ſaith.)
S. O ungratefull fellow!
H. But ungratefull?
S. Yes indeed, both ingratefull and miſchievous. But what could he pawn your thing without making you acquainted?
H. He could, as you ſee it is done.
S. Yet for all that he ought not.
H. You have hit the naile on the head: but what ſhould I doe?
S. Doe you ſtand to ask? Tell the maſter on him.
H. I had rather put up that wrong, then make the poore boy be whip't.
S. You doe well, ſo he but give you your own again.
H. I hope, he will give it me again.
S. Whence ſhould he give it you again?
H. He ſaith he ſhall ſhortly receive money of his father.

Cur non?
Quia *Gerardus*, qui his diébus à me commodátò accéperat, *pignori appoſuit.*
Ain' tu? pignori?
Sic eſt, ut dico.
Quanti oppignorávit?

Tribus (ut ait) aſſibus.

O hóminem ingrátum!
Tantúmne ingratum?
Imò verò, & *ingrátum & malum.*
Sed nunquid ille rem tuam oppignoráre potuit, *te inconſulto?*
Potuit, ut fáctum vides.

Non tamen debuit.

Rem acu tetigiſti: ſed quid facerem?

Rogas? *defer eum ad Præceptórem.*
Malo iſtam pati injúriam, quàm committere ut miſer vápulet.
Bene facis, dúmmodo tuum reddat.
Reddet, ſpero.

Unde rédderet?

Ait ſe brevi acceptúrum à patre pecúniam.

What

S. What if he faile you ?
H. It may be ſo : but yet I will wait ſome few dayes what may be done then ; and after that I will take ſome adviſe.
S. There is nothing more ſafe then good adviſe.
H. You have very well remembred ; for ſo the maſter gave us a dictate ; but doe you deſire any thing elſe ?
S. That you may doe well.
H. And you very well.

Quid ſi te fallat ?
Fieri poteſt ; ſed tamen áliquot dies expectábo, quid poſtea ſit futurum ; deinde conſilium capiam. G.
Conſilio recto nihil eſt tutius.
Meminiſti probé ; ſic enim præceptor dictávit nobis ; ſed *nunquid vis aliud ?* A.
R.
Vt bene tibi ſit. A.
Et tibi óptimé. R.
A.

Col. 36. *Granatus. Foreſtus.*

G. Will you lend me your *Terence* ?
F. I will, truly, ſo you will but fetch it from *Conradus* to whom I have lent it.
G. By what token would you have me fetch it ?
F. Truly by this, that I have his Epiſtles.
G. That is enough for me.
F. But when will you give it me again ?
G. When I ſhall have written out the context upon three or four leſſons.
F. Make haſte then, that you doe not hinder my ſtudie.
G. I will make haſte.
F. But ho you, have a care

Col. 36. Granatus. Foreſtus.

Víſne mihi commodare tuum *Terentium* ? R.
Volo équidem, modò illum répetas à *Conrado*, cui utendum dedi. A.
Quo ſigno vis répetam ?
Nempe hoc, quòd ejus habeo Epiſtolas. R.
Id mihi ſatis eſt.
Sed quando reddes ?
Quum *deſcripſero contextum in tres aut quatuor prælectiónes.* A.
Matúra igitur, *ne meo ſtudio incommodes.*
Maturábo.
Sed heus tu, *care maculoſe*, you

you doe not blot it; or else I shall scarce lend it you hereafter.

G. Truly I should be unworthy of your courtesie.

alióquin *ægrè commodábo posthac.*

Nempe indignus essem beneficio.

Col. 37. *Augustinus.* *Rodigus.*

Col. 37. Augustinus. Rodigus.

A. What new guilt book is that which you make such gallant brags on?

Quis iste est novus liber deaurátus *quem tàm magnificè ostentas?*

R. *Terence.*

Terentius.

A. Where was it Printed?

Ubi impressus?

R. At *Paris.*

Lutétiæ.

A. Who gave it you?

Quis tibi dedit eum?

R. I bought it with my own money.

Emi pecúnia mea.

A. Where got you money?

Unde nactus eras pecúniam?

R. You are a fool to ask such a question, as though I had stoln it.

Stultè istud quæris, quasi ego furátus sim.

A. Far be it from me to have any such thought.

Absit à me id cogitáre:

But I ask't that for my minds sake.

Sed *ánimi causa id rogábam.*

R. Nor have I found fault with your saying in good earnest, but we use to jest on that manner with our best friends.

Nec ego seriò dictum tuum reprehendi, sed *eo more jocári solémus cum familiáribus.*

A. There is nothing hinder's why we may not jest, so God be not offended.

Nihil jocári próhibet, modò ne Deus offendátur.

But come on, let us return to the point: of whom did you buy that Terence?

Sed agè, *ad propósitum revertámur: de quo emisti Terentium istum?*

Of

R. Of Clement.
A. Of that ſame pedling book-ſeller.
R. Yes indeed.
A. What coſt it?
R. Ten pence.
A. No more?
R. Nothing at all.
A. Truly the price is cheap enough.
R. Eſpecially when it is guilt, and ſo neatly bound.
A. were there any other ſuch books as it?
R. Two or three.
A. I pray you bring me along to him.
R. Let us goe.

Col. 38. *Edward. Baldus.*

E. Is not this your Book?
B. Let me ſee it; I own it to be mine; where found you it?
E. In our Schoole.
B. I thanke you, that you have taken it up.
E. But now you ſhould be ſet down in the bill, if I would deale in extremity with you.
B. Why ſo?
E. Doe not you know our Schoole-Orders?
B. Even the Lawes themſelves deſire to be go-

De Clemente.
Illóne *bibliopólâ circu* E.
foráneo?
Máximé. B.
Quanti cónſtitit?
Decem aſſibus.
Nihílne amplius?
Nihil omníno.
Profectò ſatis vile prétium

Præſertim cùm *aurat*
adeóque *eleganter com*
pactus.
Eramne códices alii ſimi E.
les?
Duo vel tres.
Deduc me, quæſo, ad i
lum.
Eámus.

B.

Col. 38. Edvardus. Baldus.

Nonne hic liber eſt tuus
Oſtende mihi; E.
Agnoſco meum; Ubi i B.
veniſti?
In auditório noſtro.
Ago tibi gratias, quòd eu
collégeris.
Atqui nunc notandus e E.
ſes, *ſi ſummo jure* B.
lem tecum ágere. E.

Quid ita?
Neſcis leges noſtras ſcho
láſticas? B.
Ipſæ etiam leges cupiu
ut jure regantur.

verned by right.

E. By what right are our lawes ruled ?

B. By Equitie, and the maſters diſcretion, becauſe he made them privately :

Beſides, he doth not uſe to be ſo ſevere in that which is done amiſſe either thorow negligence or forgetfulneſſe.

E. So I have often found it too.

But what way ſo ever you doe amiſſe, you ſhall plead your caſe before the monitor.

B. I am not afraid to anſwer to any thing that ſhall be laid to my charge, where there is no danger.

E. I ſay no more.

B. But I pray you what need's the monitor to know that ?

For God is not at all offended here.

E. Well, I will conceale it.

B. You ſhall doe a good deed.

E. But hark you, remember to give me quid for quo, (i.e. to come even with me) if ever I chance to make the like fault.

B. You ſay faire and honeſtly ; I ſhall thinke on.

Quo jure reguntur leges noſtræ ?

Æquitáte, & præceptóris arbitrátu, nempe qui nobis eas privatim condíderit :

Præterea, *non ſolet tam ſevérus eſſe* in eo quod vel *negligéntiâ vel oblivióne peccátum eſt.*

Sic & ſæpe expertus ſum.

Sed quoquo modo peccáveris, *dicenda erit cauſa coram obſervatóre.*

Non timeo cauſam dícere, ubi *nihil eſt periculi.*

Taceo.

Sed, quæſo, quid opus eſt ut id ſciat obſervator ?

Hîc enim Deus nihil offenſus eſt.

Agè, celábo.

Bene fácies.

Sed heus, memento *par pari referre, ſi fortè mihi acciderit áliquid delictum ejúſmodi.*

Æquum & bonum dicis ; meminero.

Col. 39. *Calliatus. Germanus.*

C. Why doe you not give me my book again?

G. Tarry till to morrow; I have not yet done with it

C. I will tarry with all my heart.

G. I will requite your courteſie, God willing.

C. I will look for no requitall for ſuch a ſmall courteſie.

G. But yet it is my duty to acknowledge it.

Col. 40. *Noah. Capellus.*

N. Did you not ſee my Book?

C. What Book doe you look for?

N. *Tullie's* Epiſtles.

C. Where had you left it?

N. I had forgot it in the ſchoole.

C. That was your negligence.

N. I confeſſe it: but in the mean time tell me if you know of any body that took it.

C. Why doe you not goe to the maſter? for he uſe's (as you know) either to

Col. 39. Calliatus. Germanus.

Cur non reddis mihi librum?

Expecta in cráſtinum dem; *nondum ſatis ſum.*

Libenter expectábo.

Réferam tibi gratiam, volente.

Pro tantillo beneficio lam expectábo gratia

Tantùm eſt meum agnoſcere.

Col. 40. Noæus. Capellus.

Vidiſtíne librum meum

Quem librum quæris?

Cicerónís, Epiſtolas.

Ubi relíqueras?

Oblítus eram in audi rio.

Tua fuit negligéntia.

Fateor: ſed ínterim *ca ſi quem ſcias acc piſſe.*

Cur non adis præcepto rem? *ſolet* enim (ſcis) *quæ à nobis reti* car

carry those things that we have left into his ſtudie, or to deliver them to ſome body that may give us them again.

N. You doe well to put me in minde.

O what a forgetfull boy am I, who never thought of that!

ſunt, aut *ferre in muſæolum*, aut *alicui dare qui reddat.*

Bene mones.

O me oblivióſum, cui id in mentem non venit!

Col. 41. *Ezekiel. Beatus.*

Col. 41. Ezekiel. Beatus.

E. will you doe me an eſpeciall courteſie?

B. I would doe it with all my heart, if it lay in my power.
But wherein am I able to pleaſure you?

E. Lend me ten pence.

B. I have not ſo much now, but the better part of it.

Vis à me magnam inire gratiam?
Nihil libentiùs fecerim, ſi quidem penes me res ipſa eſt.
Sed *quid eſt in quo tibi commodáre poſſum?*
Da mihi mutuò aſſes decem.
Non tantum nunc habeo, ſed majórem partem.

E. How much, I pray you?

B. I cannot tell, unleſſe I look in my purſe:
Look, here is eight pence halfe-penny for you.

E. I will but have ſeven, for I will not leave you quite without any at all.

B. It make's no great matter; take all, if you pleaſe.

E. I thank you, I think this

Quantum, quæſo?
Neſcio, niſi crumenam inſpéxero:
Ecce tibi octo aſſes cum ſemiſſe.
Solos ſeptem accípio, *non enim te vacuáre prorſus volo.*

Parùm refert; totum, ſi vis, áccipe.

Ago tibi gratias, credo hoc

money will be enough for my buſineſſe, with a little that I have of my own.

pecuniæ ſatis fore negotio meo, cum aliquántulo quam ipſe habeo.

B. Doe as you pleaſe.

Ut libet.

E. I love you with all my heart, becauſe you are ſo ready to doe me a kindeneſſe.

Amo te de iſtâ tam tuâ prompt â benignitáte.

B. If I can doe any thing elſe for you, doe not ſpare to aſk.

Si quid aliud poſſim, ne parcas.

E. I will give it you all againe (God willing) as ſoon as my father ſhall ſend to me.

Reddam totum, Deo volente, quum primùm pater ad me miſerit.

B. Doe not trouble your ſelfe with too much thought; I have no need of it yet.

Nè ſis magnópere ſollícitus; nondum eſt opus mihi.

Col. 42. *David. Nicolas.*

Col. 42. David. Nicolaus.

D. Can you lend me a little money?

Potéſne mihi mutuò dare aliquántulum pecúniæ?

N. How much doe you deſire?

Quantum petis?

D. Five pence, if you can conveniently.

Quinque aſſes, *ſi tibi cómmodum.*

N. I have not ſo many.

Non tot habeo.

D. How many then?

Quot igitur?

N. But four.

Tantùm quatuor.

D. Very well, give me thoſe four.

Bene ſanè, da mihi iſtos quatuor.

N. I will give you the halfe, if you pleaſe.

Dabo, ſi vis, dimidium.

D. Why not all?

Cur non totum?

N. Becauſe I have need of two.

Quia ſunt mihi opus duo.

D. Give me two then, I pray you.

N. But they will not ſerve your turn.

D. I will aſk of ſome body elſe.

N. Take theſe two then: When will you give me them again?

D. On Saturday (I hope) when my father comes to the market.

N Think on then.

D. Doe not fear it.

Col. 43. *Paſquetus. Cuſtos.*

P. Lend me two pence.

C. I cannot ſo eaſily now lend you any.

P. What doth hinder you? For I know you received ſome money within this little while.

C. I received ſome indeed, but I muſt buy Books, and other things that I want.

P. I am loth to hinder thy profit.

C. When I ſhall have bought what I need, if any thing be left over and above, I will let you have a ſhare of it with all my heart.

P. I will waite in hopes of it in the mean time then; but

Da igitur duos, quæſo.

Sed *tibi non ſufficient.*

Petam ab aliquo alio.

Accipe igitur hos duos: quando reddes?

Die (ut ſpero) Sabbati *cùm pater ad forum venerit.*

Eſto igitur memor.

Ne timeas.

Col. 43. Paſquetus. Cuſtos.

Da mihi duos aſſes mutuó.

Nunc mihi non eſt promptum dare.

Quid obſtat?

Scio te *hiſce diébus* accepiſſe pecúniam.

Accépi quidem; ſed emendi ſunt libri, & *alia mihi neceſſaria.*

Nolo tuum cómmodum remorári.

Ubi émero quæ mihi ſunt opus, *ſi quid ſuperſit, faciam te libenter participem.*

Interea igitur ſperans expectábo: *ſed quid ſi ni-*

What if you have nothing to spare?

C. I will resolve you presently, that you may not waite any longer to no purpose.

P. When will you buy those things which you intended?

C. To morrow (as I hope) or at the utmost the next day after to morrow.

P. It is well;
It is but a very little while.

bil tibi superfuerit?

Statim dicam tibi, ne frustrà diutius expectes.

Quando emes ea quæ decreviſti?

Cras (ut ſpero) aut ad ſummum perendie.

Bene habet;
Tempus eſt breviſſimum.

Col. 45. *Morellus. Boruſſardus.*

M. Is your father gone?
B. He is gone.
M. At what a clock?
B. At one a clock in the afternoon.
M. What ſaid he to you?
B. He gave me a large admonition, that I ſhould follow my book cloſely.
M. I would you would doe ſo!
B. I will doe ſo, by Gods aſſiſtance.
M. Did he give you any money?
B. He gave mee ſome, as hee commonly uſes to doe.
M. How much?
B. That is nothing to you.

Col. 45. Morellus. Boruſſardus.

Abiitne pater tuus?
Abiit.
Quota hora?
Prima pomeridiana.
Quid dixit tibi?
Multis verbis monuit, ut *diligenter ſtudérem*.
Vtinam ſic facias!
Faciam, Deo juvante.
Ecquid pecuniæ dedit tibi?
Dedit, ut ferè ſolet.
Quantum?
Nihil ad te.

M. I confesse it: but yet what will you doe with that money?

B. I will buy paper, and other things that I want.

M. What if you should lose it?

B. I must take it patiently.

M. What if I shall chance to need some? will you lend it me?

B. I will lend it you, and with all my heart indeed.

M. I thank you.

Fáteor: sed tamen quid facies ista pecúnia?

Emam chartam, & *alia quæ mihi sunt usui.*

Quid si amiseris?

Æquo ánimo ferendum erit.

Quid si fortè egúero? dabísne mútuo?

Dabo, & quidem libenter

Habeo tibi gratiam.

Col. 46. *Columbanus. Fontanus.*

C. Have you done with my penknife?

F. As much as I need.

C. Give me it again then.

F. Take it: I thank you.

C. You have no cause to thank me.

F. But pardon me, that I did non give it you again of my selfe, and sooner.

C. I am not much offended at that matter:
For we ought not to bee offended, but when we see God offended.

F. You are in the right of it.

Satísne usus es scalpello meo?

Satis.

Redde ígitur.

Accipe: ago tibi gratias.

Nihil est quòd agas.

Sed ignoísce, quòd non ultrò & citiùs reddiderim.

Eâ de re nihil sum offensus:

Non enim debémus offendi nisi quum Deum offendi vidémus.

Rectè sentis.

Col. 46. Columbanus. Fontanus.

Col. 46. *Bergerius. Nepos.*

B. Lend me your knife a little.

N. You are alwayes a borrowing ſomething or other: take it: but you ſhould buy one rather.

B. I have no mony.

N. Why doe you not ask for ſome?

B. Whence ſhould I ask it?

N. Of your father.

B. He is not in this town.

N. Where then?

B. He is gone into another countrey.

N. Whither?

B. To Bern.

N. On what day went hee?

B. The day before yeſterday.

N. When will he come again?

B. To-morrow, we hope; for he ſaid ſo when hee went away.

N. God ſpeed him well.

Col. 47. *Columberius. Simo.*

C. Have you any ſtore of bread left?

S. Enough, I thank God.

C. Will you lend me ſome?

S. With all my heart.

C. But perhaps there will not be enough to ſerve you.

Col. 46. Bergerius. Nepos.

Cómmoda mihi parumper tuum cultellum.

Semper aliquid commodáto petis: accipe: quin tu emeres potiús.

Non habeo pecuniam.

Cur non petis?

Unde péterem?

A patre.

Non eſt in hac urbe.

Ubi ígitur?

Péregrè profectus eſt.

Quó?

Bernam.

Quo die?

Nudiuſtertius.

Quando eſt reverſúrus?

Cras, ut ſperámus? ſi enim dixit proficiſcens.

Bene vertat Deus.

Col. Columberius. Simo

Reſtátne tibi multum panis?

Satis, grátia Deo.

Víſne dare mihi mutuó?

Libenter.

Sed *fortaſſe tibi non ſufficiet.*

Im

S. Yes, I truſt ſo.
C. For how long a time?
S. Till Friday.
C. Whence will you get ſome afterwards?
S. From home.
C. Who will bring it you?
S. I will goe fetch it my ſelf.
C. When?
S. On the very ſame Friday.
C. Lend me a pound and a halfe.
S. Who ſhall weigh it?
C. Our miſtreſſe, or the maide.
S. Let us goe fetch it out of my cheſt.
C. But goe by your ſelfe: I will tarry for you in the kitchin.

Imò, ut ſpero.
At quod uſque tempus?
Ad diem Véneris.
Unde habébis poſtea?
Domo.
Quis áfferet?
'Egomet ibo petítum.
Quando?
Ipſo die **Véneris.**
Da mihi mutò *ſeſquilibram.*
Quis appendet?
Uxor præceptoris, aut ancilla.
Eámus petítum ex arca mea.
Quin *ito ſolus: ego te in culina expectábo.*

Col. 48. *I. T.*

I. I pray thee, give me ſome of thy bread.
T. I have no more then I need my ſelf; yet I will give you a ſhare: take it.
I. I thank you.
T. You have no cauſe to thank me for ſuch a ſmall matter.
But I pray thee tell me, why have you brought none?
I. Becauſe there was no body at our houſe that

Oro te, *da mihi ex pane tuo.*
Mihi non habeo nimis; tamen *volo tibi impertíri*: áccipe.
Gratias habeo tibi.
Non eſt quòd agas ob rem tántulam.
Sed dic, quæſo, *cur non attuliſti?*
Quia *nemo erat domi noſtræ, qui mihi daret.*

would give me any.

T. But why doe not you take it?

Tu verò cur non accipis?

O.

S.

I. I dare not, unleſſe my mother give it me.

Non audeo, niſi det mater.

O.

T. You doe well: but hear ſome good counſell.

Eenę facis; ſed audi bonum conſilium.

I. I liſten to heare it: I pray thee tell me it.

Auſculto, ut audiam: dic quæſo.

T. When the meat that is left at the table is taken away, after dinner is ended, aſk for your bever (or drinking) and put it preſently into your pocket, ſo it ſhall come to paſſe that you may never come without ſomething.

Cùm, prandio finito, tollantur menſæ reliquiæ, pétito merendam, eámque *in peram* ſtatim *condito*, ita fiet, ut *numquam mánis vénia*

S.

O.

S.

I. And what doe you perſwade me about break-faſt?

De jentáculo autem quid ſuades?

O.

T. That you ask for it at the end of the ſupper, and doe as I told you concerning dinner.

Ut petas in éxitu cœnæ & idem fácias quod dixi tibi de merenda.

S.

I. I never ſaw better counſell to be given.

Numquam vidi mélius conſilium dari.

O.

T. See you remember it, and uſe it when you will.

Fac ígitur ut meminéris cùm voles, útere.

S.

O.

I. I will uſe it indeed, as oft as there ſhall be need.

Ego verò utar, quóties opus erit.

S.

O.

S.

Col. 49. O. S.

Col. 49. O. S.

O.

S.

O. Give me a piece of bread.

Da mihi fruſtum panis.

O.

S. Have you none?

Non habes?

S.

O. If I had, I would not ask.
Si habérem, non péterem.

S. Why did you not bring any?
Cur non attulisti?

O. I will tell you afterwards; but in the mean time give me some, I pray you: for I begin to be very hungry, or, my belly begins to chime.
Dicam postea; sed da interim, quæso: nam *esúrio vehementer.*

S. Take it.
Cape.

O. Whoo such a little bit!
Hui tantillum!

S. What doe you complain?
Etiam quéreris?

O. Good cause why, you deal too niggardly.
Non immérito, das parcè nimis.

S. See what a little bit is left: I have almost given you the half.
Vide quántulum restat: *dedi ferè dimidium.*

O. I thank you, you have given me a great deal: but I jested with you.
Ago tibi gratias, dedisti abundè; sed *jocábar.*

S. Now answer me; why did you not bring some bread from home?
Nunc responde: cur non attulisti panem domo?

O. There was no body would give me any?
Nemo erat qui daret.

S. No body?
Nemo?

O. No body at all.
Prorsus nemo.

S. What did your mother?
Quid mater?

O. She was not at home.
Aberat domo.

S. What did the other folkes?
Quid cæteri.

O. They were every body busied.
Omnes erant occupáti.

S. Why did not you take it your self?
Cur tute non accipiébas?

O. I durst never doe any such matter.
Nunquam audérem tale quidpiam.

S. Why not?
Cur non?

My

O. My mother doth constantly forbid me to touch any without her leave.

S. She is a hard mother.

O. In your judgement indeed, who have one that is more cockering of you.

S. I doe not say she is cockering, but I am sure she is kinde-natured.

O. How doth shee deal with you?

S. Very lovingly, and altogether according to my own minde.

O. Perhaps to your utter undoing.

S. God Almighty forbid.

O. Truly I doe not envy your happinesse.

S. Why then doe you say so as you doe say?

O. That in the interim I may put you in minde, that we all become worse by having too much liberty.

S. You doe well, but what think you? may I not make use of my parents kindenesse?

O. Truly you may, so you doe not abuse it.

S. How doe we abuse it?

O. Doe you ask? when wee turn either our father or our mothers making much of us into that which is not good.

Mater propétuò vetat, quid attingam sine permissu ejus.

S.

Dura mater.

O.

Tuo quidem judicio, qui indulgentiórem habes.

S.

Non dico indulgentem, sed certè liberálem.

O.

Quómodo te tractat?

Suavissimè, omninó ex ánimi sententiâ.

Fortasse *in tuam perniciem.*

S.

Avertat Deus Optimus Maximus.

O.

S.

Non eé quidem invideo.

Cur ergò istud dicis?

Ut interim te moneam. *Omnes licentiâ deteriores fieri.*

O.

S.

O.

Bene facis, sed quid censes? Nonne uti liceat parentum bonitáte?

S.

O.

Certè licet, modo ne abutáris.

Quómodo abútimur?

S.

Rogas? quum aut patris aut matris indulgentiâ in malum vértimus.

G.

S. You say right; But **what one among a thousand is there that doth it?**

O. Yes, almost all, except those whom the Lord God doth restrain.

S. Who can be good, but by the grace of God?

O. Therefore (as our master doth often admonish us) **we must pray to him, that by his spirit he would make us good and holy.**

S. I am glad you brought not your break-fast.

O. Why so?

S. Because, **me thinks, I have done my self a great deal of good by this discourse of ours.**

O. And I have profited by it too not a little.

S. **It is done by your means.**

O. Nay rather, by Gods blessing, who indeed was pleased to have it so.

S. I beleeve so indeed.

O. Therefore both in this, and other matters let us acknowledge his goodnesse.

S. **That is very fitting.**

G. I, very necessary,
If we will avoid the crime of ingratitude.

Rectè dicis, sed *quotusquisque id facit?*

Imò, ferè omnes, nisi qui à Dómino Deo prohibentur.

Quis potest bonus esse nisi per Dei gratiam?

Ergò (ut sæpe monémur à præceptóre) *precandus est ut spiritu suo nos bonos & sanctos efficiat.*

Gaudeo te non attulisse jentáculum.

Quamobrem?

Quia *hoc nostro colloquio mihi videor multum profeciſſe.*

Ego quoque non parúm.

Tuâ operâ id factum est.

Imò beneficio Dei, qui quidem ita voluit.

Credo équidem.

Et hîc igitur, & in cæteris agnoscámus bonitátem ejus.

Valdè id æquum est.

Imò valdè necessarium,
Siquidem volumus ingrati ánimi crimen effúgere.

S. O what a moſt pleaſant ſpeech was that!

O. Everlaſting thanks be to God, by Jeſus Chriſt.

S. So wiſh I.

Col. 50. *The firſt Scholar of the victors, the maſter, the monitor.*

D. Maſter, will you give mee ſome little reward?

P. Why ſo?

D. For Victorſhip.

P. Where be your equals?

D. Here are *Hugh* and *Audax*.

P. What ſay you Monitor, are theſe the victors this week?

N. They have the feweſt faults of all the reſt.

P. Then they are the victors; what elſe ſhould I aſk you?

N. What reward doe you deſire then?

D. What you pleaſe.

P. By what right doe I owe it you when all comes to all?

D. By your promiſe.

P. Ye ſay faire. For whatſoever is rightly promiſed ought to be performed.

D. So we have learn't of you.

P. See here is for every one a pen a piece to write

O ſermónem jucund
mum!
Gratiæ Deo immort
per Jeſum Chriſtum.
Ita velim.

Col. 50. Diſcipulus pri D.
ex victoribus, Præcep P.
Nomenclator.

Præceptor, víſne d
præmíolum?
Quamobrem?
Victóriæ cauſa.
Ubi ſunt *cómpares tui*?
Adſunt *Hugo* & *Audax* D.
Heus Nomenclátor, ſu
ne hi victóres hac h
dómade? P.
Habent notas omnium p
ciſſimas.
Ergò ſunt victóres:
Quid aliud ex te que

Vos igitur quod præ
um pétitis? O.
Quod tibi placúerit.

C.
Quo tandem jure deb O.

C.
Ex promiſſo. O.
Æquum dícitis. Q
quid enim rectè pro C.
ſum eſt, præſtári debe O.
C.
Sic ex te didícimus.
Ecce vobis *penna* ſing O.
ad ſcribendum; ac
with

withall, and that you may not thinke them to bee any ordinary ones, they are such as they call *Holland* pens.

putétis vulgáres esse, ex eárum sunt génere, quæ vulgò Hollandinæ appellantur.

We thank you master.

Gratias ágimus, præceptor.

D. P. Nay, but rather thank God the hearer of all good men, who gives good successe to your studies: and doe yee goe on diligently in your learning.

Quin potiùs ágite Deo omnium bonórum auditóri, qui dat studiis vestris prósperos successus: Vos autem in literárum studio pérgite diligenter.

D. We will doe our best, as far as God shall enable us.

Dábimus óperam, quantum juvábit ille pater óptimus.

P. All our doings are to no purpose without his help.

Sine ejus ope vana sunt nostra ómnia.

Col. 51. *The Monitor.* *Caparonus.*

O. Whence come you, Caparónus?

Unde venis Caparóne?

C. From home.

Domo.

O. What doe you bring from thence?

Quíd affers illinc?

C. My bever, (or Munchin.)

Merendam.

O. Who gave you leave to goe forth?

Quis tibi permíserit exíre?

C. The master himself.

Præceptor ipse.

O. How will you prove that?

Quómodo istud probábis?

C. Let us goe to him, and aske him.

Adeámus illum, ut consulámus.

O. But have a care what you doe.

At vide quid agas.

Col. 51. Obſervator. Caparonus.

C. I feare nothing in this matter.
Hac in re nihil timeo. E. G.

O. Are you so secure?
Adcóne secúrus es? E.

C. He that speake's the truth ought to fear nothing.
Qui verum dicit, nihil mére debet. G. E.

O. That is a true saying indeed.
But how few are there that doe not lye?
Vera quidem ista est sententia. G.
Sed *quotusquisque non mentitur?* E.

C. I am sure I doe not lye now.
Certus sum me nihil mentíri nunc.

O. You doe almost perswade me.
Propémodum persuadet mihi. G.

Goe your way: I beleeve you, because I never caught you in a lye.
Abi: credo tibi, quia mendácio nunquam deprehendi. E.

C. I thank God; whom I beseech, that he would preserve me upright and undefiled.
Est Deo gratia; quem precor, ut me *integrum, purum custódiat.* G.

O. I wish every one would pray from their heart!
Now get you to eat your bever.
Utinam ex animo omnes precarentur! E.
Récipe nunc te, ut cómerendam tuam.

Col. 51. Giraldus. Eliel.

G. Who are the victors this week?
Qui sunt victóres hebdómade? G.

E. Where was you when the accounts were given in?
Ubi eras cùm rationes redderentur? B.

G. I was sent for by my father; but who are the victors? I pray you tell me.
Accersítus à patre fueram, sed qui sunt victóres? Dic sodes.

E. I and *Puteánus*.
Ego & Puteánus. G.

G. Have you had a reward already?
Jámne habuistis præmium?

E. Wee have had it.
G. What?
E. Twelve Walnuts.
G. Whoo, what a reward!
E. Ho, you fool, doe you value a reward by the worth of a thing then?
G. I see nothing elſe to be valued here.
E. You are a baſe fellow, to ſeek after gain ſo.
Doe you not remember the maſters word?
G. What word?
E. A reward is given not for lucre, but honours ſake.
G. Now I remember it, as it were thorow a miſt, (or, ſomewhat confuſedly.)
I will be more diligent hereafter.
E. So you will be a wiſe man at the laſt.

Habúimus.
Quodnam?
Duodénas juglandes.
Hui, quale præmium!
Eho, inepte, æſtimas ergò præmium ex rei pretio?
Hîc nihil aliud video æſtimandum.
Sórdidus es qui ſic lucro inhias.
Non meminiſti verbum præceptóris?
Quod verbum?
Non lucri, ſed honoris causâ datur præmium.
Nunc reminiſcor, *quaſi per nébulam.*
Poſthac ero diligéntior.
Sic *tandem ſápies.*

Col. 53. Galatinus. Burchardus.

G. Hey brave, we are diſmiſſed to play; did you not hear?
B. What ſhould I doe but hear, when I my ſelf was there?
G. Have you a minde to talk a little? and afterwards we will play together.

Euge, *dimiſſi ſumus ad lúſum*; audiſtíne?
Quidni audirem, quum égomet adfúerim?
Placétne pauliſper confabulári? deinde ludémus unà.

B. I had rather play first.
G. But it is a hard matter to break off play.
B. You say that which is very true, and I finde it so in my self.
G. Because you approve of my reason then, give us some subject to talk of.
B. Nay rather it concerne's you to give it, because you challenged me.
G. You say fair, give me the Nounes in Latine which I will propound to you in English.
B. Concerning what will you propound?
G. Concerning housholdstuffe.
B. I will strive to answer, so you doe not propound above ten.
G. I will count them on my fingers ends, lest perhaps I exceed the number.
Hear then.
B. I am ready,
G. A Cupboard.
B. *Abacus.*
G. A bench.
B. *Sella.*
G. A Candlestick.
B. *Candelábrum.*
G. A Caldron.
B. *Abénum.*
G. A pair of bellowes.
B. *Follis.*
G. A pillow.

Mallem ego priùs lúder
Atqui *difficile est lud*
abrúmpere.
Planè verum dicis, &
in me sic experior.

Quoniam igitur *placet*
bi mea ratio, da
aliquid argumenti
confabulandum.
Imò tuum est dare, u
me lacessiveris.

Æquum dicis; redde
mina Latinè, quæ
Anglicè propónam.

Qua de re propónes?

De supellectili.
Tentábo respondére,
dò ne plura quam
cem proponas.
Enumerábo in digitis,
fortè númerum ex
dam.
Audi igitur.
Isthîc sum.

Pulvinus.

G. A bolster.

B. *Cervical.*

G. Linnen-cloth.

B. *Linteum.*

G. A pot of earth.

B. *Olla.*

G. A Flagon of wine.

B. *Oenóphorum.*

G. You have miſt once. — Erraſti ſemel.

B. Where? — Ubi?

G. You ſaid *linteum* for *lodix.* — Dixiſti *linteum* pro *lodice.*

B. I confeſſe it, I give you the winning once. — Fateor, *debeo tibi ſemel victóriam.*

G. Now propound again for your part, that you may get off, if you can. — Nunc viciſſim propóne, *ut rédimas,* ſi potes.

B. Will you anſwer concerning things to be eaten? — *Vis reſpondére de edúliis?*

G. *As you pleaſe.* — *Ut libet.*

B. Freſh meat.

G. *Caro recens.*

B. Pork.

G. *Suilla.*

B. Veniſon.

G. *Ferina.*

B. Veniſon of a wilde boar.

G. *Aprugna.*

B. Sod milk.

G. *Lac decoctum.*

B. Whey?

G. *Serum. Vel, Serum lactis.*

B. New cheeſe.

G. *Cáſeus recens.*

B. Pottage.

G. *Jus carnium.*

B. Fish sod.
G. *Piscis elixus.*
B. Pickle.
G. *Condimentum.*
B. **You are deceived.**
G. What is it then?
B. Pickle. *Intinctus.*
G. I will have it to be *condimentum.*
B. **But I will not contend.**
G. Who contend's? **let us ask some bodie's advise.**
B. But let us play first: **that shall be done after.**
G. **Come on, it shall be done, that we lose not our opportunity to play.**

Col. 54. *Moses. Olevitanus.*

M. I am weary long agoe to **use our schoole games so often over.**
O. What will you doe then?
M. Let us goe into our garden.
O. What shall we doe?
M. We will walk, we will talk together, and rehearse Gods benefits in his works.
O. Truly there is nothing more pleasant; but in the interim we must begge leave of the master.
M. I have already got it for my self, and one too whom

Falleris.
Quid ergo est?
Condimentum volo.
At ego nolo contendere.
Quis contendit? *consulamus.*
Quin priùs ludámus? *Illud fiet posteriùs.*
Agè, fiet, *ne amittámus ludendi occasiónes.*

Col. 54. Moses. Olevitanus.

Jamdúdum tædet me ties *repétere lusus scholásticos.*
Quid fácies igitur?
Eámus in hortum nostrum.
Quid agémus?
Ambulábimus, colloquemur, Dei beneficia ejus opéribus commorábimus.
Nihil sanè jucúndius; sed interim petendus à præceptóre véniæ.
Jamdúdum impetrávi mihi, & item uni

I wil carry along with me.
O. It is very well; let us goe on Gods name.
M. I pray that hee may keep us.
O. I pray the same that you do too.

Col. 55. *Sulpinus. Munchius.*

S. Have you got leave to play?
M. We have got leave.
S. For how long time?
M. Till supper.
S. Who gave in the verses?
M. The first and second boyes.
S. What did the other forms?
M. Every first Captain of the three next forms said a Sentence out of the Scriptures.
S. Did yee not say prayers as we use to doe?
M. We said our prayers, and indeed whilest the master was there: but where was you?
S. I was gone home, being sent for by my mother.
M. What doe you thinke to do now then?
S. To play an houre and an half; and then to betake my self to my studie.
M. Would you have me to be your play-fellow?
S. What should I doe but be willing?

vellem dúcere.
Bene res habet; eámus ducente Deo.
Precor ut nos custodiat.
Ego quóque idem precor tecum.

Col. 55. Sulpinus. Munchius.

Impetrâstis ludendi facultátem?
Impetrâvimus.
Ad quod usque tempus?
Ad cœnam usque.
Qui dedérunt versus?
Primi & secundi.
Quid cæteræ classes?
Primús quisque decúriarium proximárum classium pronunciávit unam è sacris literis sententiã.
Nonne precáti estis, ut solémus?
Precáti, & quidem præsente ludimagistro: *tu verò ubi eras?*
Iveram ídomum, à matre accersítus.
Nunc igitur quid agere cógitas?
Lúdere *sesquihoram*; deinde *ad studium me recipere.*
Vin' tu, ut tibi sim collúsor?
Quidni velim?

M. With what game ſhall wee exerciſe our ſelves ?

S. There is none pleaſeth me better then the hand-ball.

M. Nor me indeed.

S. Let us goe ſee then whether the other boyes have choſen ſides or no : for if we ſhould play by our ſelves, it would be leſſe ſport.

M. Let us goe ſee on Gods name.

Col. 56. *M. R.*

M. Will you goe with me ?

R. Whither go you ſo haſtily?

M To the poole, (or dyke.)

R. Why ſo ?

M. To waſh my feet.

R. Goe on Gods name ; I have no need to waſh (or bathe) me now.

M. But in the mean time wee will diſcourſe a little.

R. I have no great minde to diſcourſe now.

M But diſcourſe is profitable, ſo it be onely of honeſt matters.

R. But exerciſe of my body is more profitable for me for my health.

M. What if I ſhal tarry with you

R. You ſhall doe wiſely ; and we will play together at the hand-ball.

M. God ſend us good luck.

R. I will tarry.

Quo luſu nos exercêbimus ?

Nullus eſt mihi jucúndior *pilâ palmáriâ.*

Nec mihi quidem.

Viſámus igitur an cæteris *partes ſortíti* ſint : nam *ſi ſoli ludérémus, minus eſſet voluptátis.*

Viſámus ſanè.

Col. 56. M. R.

Viſne ire mecum ?

Quò próperas ?

Ad lacum.

Quid eó ?

Lotum pedes.

I ſanè : nunc lotióne mihi opus non eſt.

Sed ínterim parùm fabulábimur.

Ne fabulári quidem nunc *velim.*

Atqui *útilis eſt confabulatio duntaxat de rebus honeſtis.*

At mihi utílior eſt ad valetúdinem exercitátio córporis.

Quid ſi mánſero tecum ?

Prudenter facies : & pila palmária colludémus.

Bene vertat Deus.

Maneo.

R. I will goe with you to wash another time: that is, when I shall have more time.

M. Let us buckle (or fall) to our sport then.

R. I make no stop in the businesse.

Aliàs lotum unà tecum ibo: *cùm scilicet longius erit temporis spacium.*

Ad ludum igitur *nos accingámus.*

Nulla est in me mora.

Col. 57. *Vincentius. Bonus.*

V. Why did you not play with us to day?

B. I had no time to play.

V. What businesse had you?

B. I had not done my task.

V. What task?

B. I had half a copy to writ.

V. Have you quite done it?

B. I have quite done it.

V. I commend your diligence; you shall play another time at your own leasure.

B. When it please's God.

V. You say well. For nothing can be done without his pleasure.

Col. 57. Vincentius. Bonus.

Cur hodie non lusisti nobiscum?

Non erat mihi ludēdi spatiũ

Quid habébas negótii?

Non absólverã pensũ meum.

Quod pensum?

Dimidium exemplávis restábat mihi perscribendum.

Perfeciſtine?

Perféci.

Laudo tuam diligentiam; ludes aliàs otióse.

Cùm voluerit Deus.

Rectè dicis. Nam *absque voluntáte ejus fieri nihil potest.*

Col. 58. *The first boy, the master, the second boy, and the third.*

Pri. God save you, master.

Præ. Christ Jesus save you, children. Amen. Have yee said already?

Pri. Yes, master.

Præ. Who taught you?

Pri. The usher.

Præ. What would ye have now?

Se. That by your leave we may play a little.

Co. 58. Primus puer, Præceptor, secundus puer, & tertius.

Salve, præceptor.

Sit vobis salus à Christo, pueri, Amen. Jámne repetiviſtis?

Etiam, præceptor.

Quis docuit vos?

Subdoctor.

Quid nunc vultis?

Ut per te licea t nob is: parumper lúder e. It

Prz. It is not time to play.
Ter. We doe not begge for all, but for us little boys only.
Prz. But it raines, as ye see.
Se. We will play in the gallery.
Prz. At what game?
S. With pins, or walnuts.
Prz. What will ye give me?
Pri. We will say Nounes.
Prz. How many will yee say a piece?
Pri. Two.
Prz. Say then.
Pri. Paper, *Charta.*
Inke, *Atramentum.*
I have said.
Se. A book.
Liber.
A little book.
Libellus.
I have said.
Ter. A Cherry.
Cerasum.
Walnuts.
Juglandes.
We have said.
Prz. What pretty little fellowes ye are!
Play till supper.
Pu. We thank you, master.

Non est ludendi tempus. A.
Non petimus omnibus, sed nobis *parvulis* tantùm.
Atqui *pluit*, ut videtis.
Ludémus in pergula.
Quo lusu? B.
Aciculis, vel juglándibus.
Quid mihi dábitis? A.
Dicémus nómina. B.
Quot dicétis síngulí?
Duo.
Dicite igitur.
A.
Dixi.
B.
A.
Dixi. B.
Diximus.
Quàm belli estis homúncu-li! E.
Lúdite ad cœnam usque. D.
Grátias ágimus, præceptor.

Col. 59. *A. B.*

A. Where is your father now?
B. I think he is at Lyons.
A. What doth he there?
B. He plaies the Merchant.
A. How long hath he traded?
B. Since the beginning of the mart.

Col. 59. A. B. E. D.

Ubi nunc est pater tuus?
Puto eum esse Lugduni. E.
Quid illic agit? D.
Negotiatur.
Ex quo tempore?
Ab ipso initio mercátûs.

A. I greatly wonder how he dares tarry there ſo many daies, when there is ſuch a great plague all up & doŵn the city.

Valdè miror, quì audeat illìc commorári tot dies, quum *peſtilentia* tanta ſit *per totam urbem.*

B. It is no ſuch great wonder.

Non eſt adeo mirándum.

A. Doth it ſeem ſo to you?

Itáne tibi vidétur?

B. Yes indeed: for he hath bin at other times in greater danger: but the Lord God hath evermore preſerved him.

Ita profectò: fuit enim aliàs in majóre periculo: ſed Dóminus Deus ſemper eum cuſtodívit.

A. I believe ſo, and will yet preſerve him.

Credo equidem, & adhuc cuſtódiet?

But when will he come back again?

Sed quando eſt reverſúrus?

B. I know not; wee look for him every houre.

Neſcio: *in horas expectámus.*

A. God ſend him well back again.

Reducat illum Deus.

B. So ſay I.

Ita precor.

Col. 60. *Elizeus. Delphinus.*

E. What are you ſo overjoyed for?

Quâ de re ſic elátus es lætitiâ?

D. My father is newly come.

Pater meus modo advénit.

E. What matter is it to me?

Quid mea refert?

D. Yes a great deal, becauſe he hath got us leave to play.

Imò plúrimum, quia nobis impetrávit ludendi veniam.

E. Doe you ſay ſo?

Ain' tu?

D. See the boyes are already playing in the court-yard.

Vide pueros jam ludentes in área.

Col. 60. Elizeus. Delphinus.

E. Let others play on Gods name, I had rather ply my booke then play.
And so had I, but when time serves; for (as the proverb goes) there is a time for every thing.
Whereupon our *Cato* give's us good counsell.
Mirth with thy labour sometimes put in ure:
That better thou thy labour may'st endure.

Ludant sanè alii, *ego studére malim quàm lúdere.*
Nec minus ego, sed in tempore. Nam (ut est in proverbio.)
Omnia tempus habent.
Unde & nos rectè monet Cato noster.
Interpone tuis interdum gaudia curis;
Ut possis animo quemvis sufferre laborem.

A. N. A. N. O. Q. O.

E. The things are true which you say, I confesse: but in the mean time let me alone, that I may ply my book in good earnest.

Vera sunt quæ dicis, fateor: sed interim *mitte me, ut serio studeam.*

Q. O. Q. O.

D. You may ply your book for all mee, I doe not hinder you; but I will take this opportunity.

Per me studeas licet, nihil *impedio;* at ego hac ut occasióne.

Q. O.

E. Make use of it on Gods name.

Utere sané.

Q.

Col. 61. *The Monitor. A boy of the company. Likewise another boy.*

Col. 61. Nomenclator. Quidam puer ex turba. Item alius.

O. Q.

N. Ho, boyes, ho, ho, ho.

Heus pueri, heus, heus heus.

Q. Why do you call out so oft?

Quid clámitas?

O.

N. You must give over play.

Desistendum est à lusu.

Q. O thou noddy, it is not all out four a clock yet.

Eho *inepte, nondum quarta* exacta est.

A. Why did you not give a token?

Cur non dedisti signum?

Q.

N. Because the little belsrope is broken.

Quia *tintinnábuli* fractus est.

O.

C

A. Cal again, but ſpeak higher.
N. Ho boyes, come all in again.
A. Make haſte, make haſte, I ſay, the maſter haſteneth you.
N. Ebbe over calling; they all come running.

Col. 62. *Orentius. Quintus.*

O. Why are you ſo merry?
Q. Becauſe my father is come.
O. Say you ſo? whence came hee?
Q. From *Paris*.
O. When came hee?
Q. Juſt now.
O. Have you askt how he did already?
Q. I asked him how he did, when he alighted off his horſe.
O. What did you to him beſides?
Q. I pull'd off his boots and ſpurs.
O. I wonder you tarried not at home for his coming.
Q. Neither would he ſuffer it, nor was I willing: eſpecially now, when the leſſon is to be heard.
O. You take a ſafe courſe for your ſelf, in that you have regard to the time.
But howdoth your father? is he well?
Q. Well, by Gods bleſſing.
O. Truly I am very glad both

10 Clama iterum, ſed attolle vocem.
Heus pueri, *recipite vos omnes.*
Feſtinate, feſtinate, inquam, *urget præceptor.*
15 *Deſine clamáre; accurrunt omnes.*

C. 62. Orentius. Quintus.

Quid ita lætus es?
Quia venit pater.
Ain' tu? unde venit?
Lutetia.
5 Quando advénit?
Modó.
Jámne ſalutaſti?
Salutávi, quum *ex equo deſcénderet.*
10 Quid ampliùs illi feciſti?
Calcária detraxi & ocreas.
Miror te non *manſiſſe domi propter ejus adventum.*
Nec ille permiſiſſet, nec ego vellem: præſertim nunc cùm audienda eſt prælectio.
Bene tibi cónſulis, qui témporis ratiónem hábeas.
Sed *quid pater?*
Valetne?
Rectè, Dei beneficio.
25 Equidem gaudeo plúrifor

for your ſake and his, that he is **come ſafe again from his journey.**

Q. **You doe like a friend; but to morrow we will talk together more at large:** See the maſter, who is now going into the ſchoole.

O. Let us goe take our leſſon.

mùm tua, & ejus cau
quòd ſalvus *péregrè re*
crit.

Facis ut amicum decet
cras pluribus verbis co
loquemur:

Vide præceptórem, qui
ingréditur auditórium.

Eámus auditum præle
ónem.

M.
A.
M.
A.

Col. 63. *Mark. Aaron.*

M. I pity you.

A. Why ſo?

M. Becauſe you miſuſe your pen ſo pitifully.

A. How doe I miſuſe it?

M. **Becauſe you hold it very ilfavouredly as you mend it.**

A. **It is none of my fault; doe not you miſtake your ſelfe.**

M. Whoſe then?

A. **My pen-knifes, the edge** whereof is **dull.**

M. **Your penknife is not to blame;** but your ſelf.

A. Why ſay you ſo?

M. Becauſe you ought either to have whetted your pen-knife, or borrowed another elſewhere, at the leaſt for this preſent occaſion.

A. I dare not ask one.

M. Why are you afraid?

A. Leſt it ſhould be denied me.

M. Look, here is mine for you.

A. I thank you.

Col. 63. Marcus. Aaron

Miſeret me tui.

Quid ita?

Quòd penna tua tam m
ſerè abutáris.

Quomodo abútor?

Quia *peſſimè tractas*
acuendo.

Non eſt culpa mea; ne qui
erres.

Cujus igitur?

Scalpelli mei, cujus ac
obtuſa eſt.

Scalpellum in culpâ non
ſed tu ipſe.

Cur iſtud dicis?

Quia debuiſti vel ſcalpe
lum tuum acuere, v
aliud aliunde rog
commodatò, ſaltem
præſens negotium.

Non audeo pétere.

Quid times?

Ne mihi denegétur.

Ecce tibi meum.

Gratias ago.

M. Uſe it as much as you will, but uſe it well.

A. I wil not wittingly miſuſe it.

M. And be not ſo loth to aſk another time.

A. My nature is ſuch, I uſe to be more willing to give then to aſk.

M. I would there were many ſuch as you are: yet notwithſtanding, he that willingly doth a favour, may likewiſe freely deſire one. But I hold you too long; diſpatch what you was about.

Utere quantum voles, ſed rectè.

Sciens non abutar.

Nec ſis poſthac *tàm verecundus in petendo.*

Sic eſt ingenium meum, ſoleo libentiùs dare quàm petere.

Utinam multi eſſent tui ſimiles: ſed tamen *qui libenter dat beneficium, is petere liberè poteſt.*

Sed *ego te nimis detineo; perfice quod cœperas.*

Col. 64. *A. B.*

A. Why is not *Peter* come to the ſchool?

B. He is buſie.

A. In what employment?

B. In piling up wood.

A. How doe you know?

B. I was told.

A. By whom?

B. By his father.

A. When ſaw you him?

B. He met me when I came.

A. See you doe not frame a lye; for I will aſk him, if I chance to meet him in the ſtreets.

B. You will finde it to be ſo as I ſay.

Col. 64. A. B.

Cur non *Petrus* venit in ſcholam?

Eſt occupatus.

In quo negotio?

In *ligno ſtruendo.*

Qui ſcis?

Dictum eſt mihi.

A quo?

A patre ejus.

Ubi eum vidiſti?

Fuit mihi obviam quum venirem.

Vide nè mentiaris; nam ex illo quæram, ſi fortè occurrat mihi per vicos.

Reperies ſic ut dico.

Col. 65. *Sulpitius. Roger.*

S. Why was you away to day morning?

Col. 65. Sulpitius. Rogerus.

Cur hodiè manè abfuiſti?

R. I was buſie.
S. In what employment?
R. In writing a letter to my mother.
S. What need had you to write to her?
R. Becauſe ſhe had writ to me.
S. You writ back then.
R. **You ſpeak properly.**
S. Whence had ſhe ſent you a letter?
R. Out of the countrey, I mean from our town.
S. When went ſhe into the Countrey?
R. **The other day.**
S. What doth ſhe doe in the countrey?
R. **She lookes after our countrey buſineſſe.**
S. What eſpecially?
R. She gets things ready which are neceſſary for the next vintage.
S. She doth wiſely.
R. **How can you prove that?**
S. For **in all things a diligent preparation ſhould be uſed.**
R. Who taught you that?
S. A School-maſter dictated it out of *Tullie*.
R. Upon what occaſion?
S. When he admoniſhed me to be ſure to get my ſelf ready **to ſay my weekes worke the next day.**
R. Truly he gave you good adviſe.

Occupatus eram.
In quo negótio?
In ſcribendis ad matrem líteris.
Quid opus erat illi ſcribere?
Quia ad me ſcripſerat.
Ergò reſcripſiſti.
Propriè lóqueris.
Unde tibi míſerat literas?
Rure, nempe ex villa noſtra.
Quando rus profecta eſt?
Superióribus diébus.
Quid agit ruri?
Curat noſtra *negotia* rúſticà.
Quid potiſſimúm?
Præparat ea quæ ſunt opus ad proximam vindémiam.
Prudenter agit.
Unde iſtud probáres?
Nam *omnibus in rebus adhibenda eſt præparatio diligens.*
Quis te iſtud docuit?
Quidam pædagógus dictavit è Ciceróne.
Qua occaſióne?
Quum admonéret, ut diligenter parárem ut *reddendam hebdómadam* póſtero die.
Profectò rectè monébat.

S. But **let us return to the purpoſe.**
Have you not **a baily,** to looke after your buſineſſe in the countrey?

R. Yes, we have both a baily, and men, and maides.

S. What need is there of your mothers help there?

R. Becauſe ſhe better know's how to provide every thing, then thoſe **unskilfull countrey clowones.**

S. Is there no other reaſon?

R. **Let me make an end of what I intended to ſay.**

S. I thought you had made an an end: Goe on.

R. Moreover (as I have heard my father ſay) **the maſters main care is requiſite in the ordering of a family.**

S. Therefore your father ſhould rather have been now at your countrey-farm.

R. He cannot.

S. What doth hinder him?

R. Becauſe **he is all buſie at his trade.**

S. **He will get more profit** (as I conceive) **by that matter.**

R. Who make's any queſtion?

S. Thence it come's to paſſe therefore, that he leave's

Sed *ad propóſitum revertámur.*

Non habétis *villicum*, qui curet ruri negótia veſtra?

Imò & villicum habémus, & fámulos, & ancillas.

Quid opus eſt illîc tuæ matris opera?

Quia meliùs novit providére rebus omnibus, quàm iſti *imperiti ruricolæ.*

Nihílne ampliús?

Sine me finire propoſitum.

Putábam te abſolviſſe: Perge.

Etiam (ut ex patre audivi) *præcipua cura domini requiritur in re familiári adminiſtranda.*

Ergò pater tuus nunc potiùs debéret ad villam eſſe.

Non poteſt.

Quid próhibet?

Quia *totus eſt in arte ſua occupátus.*

Majórem (ut opinor) *ex eâ re fructum cápiet.*

Quis dúbitet?

Indè igitur fit, ut relinquat uxori omnem cu-

ad

all the care of his houſhold affaires to his wife.

R. It is juſt ſo.

S. But when will your mother come back again?

R. Hardly before the vintage be done.

S. What will you doe? will not you goe to gather grapes, or, get the vintage.

R. My mother (I hope) will ſend for me ſhortly.

S. But, I pray you, what doe we minde?

R. All the boyes run into Schoole now.

S. It is well:
Let us runne too, that we be not the hindemoſt (or the lag.)

Col. 66. *Riparius. Amadæus.*

R. Have you heard the clock?

A. It hath ſtruck a good while agoe.

R. Have you counted the clock?

A. I have counted it.

R. What a clock is it?

A. Almoſt half an houre paſt one.

R. It is almoſt leſſon-time then; ſee, you be ready.

A. After I have eaten my bever, ſee I am ready.

ram rei domeſticæ.

Omnino ſic eſt.

Sed mater quando eſt verſúra?

Vix antè perfectam [illegible] démiam.

Quid tu? non ibis [illegible] *miátum*?

A matre (ut ſpero) [illegible] *accerſar.*

Sed, quæſo te, quid [illegible] támus?

Jam *omnes in auditó[illegible] currunt.*

Bene res habet:
Currámus & nos, ne p[illegible] mi ſimus.

Col. 66. Riparius. Amadæus.

Audiſtine horológium?

Dudum ſónuit.

Dinumeraſti horas?

Dinumerávi.

Quota eſt?

Ferè ſeſquiprima.

Inſtat igitur prælectio[illegible] tempus: *fac ut para[illegible] ſis.*

Ubi merendam peréde[illegible] ecce me paratum.

R. Why was you not with us at noon ?
A. I was gone abroad with the maſters good leave.
R. But in the mean time I hinder you.
A. You doe not hinder me. I have not loſt ſo much as a mouth-full by your interrupting me.
R. It is wel: Goe on, but make haſte.

Cur meridie non adfuiſti nobiſcum ?
Prodieram cum bona venia præceptóris.
Sed interim ſum tibi impedimento.
Nihil impedis :
Ne bolum quidem pérdidi interpellatione tuâ.

Bene habet ;
Perge, ſed matúra.

Col. 67. *Ligorius. Saracinus.*

L. Have you done what you ought to doe ?
S. In what matter ?
L. In repeating your leſſon.
S. I have repeated nothing yet.
L. What was the reaſon ?
S. I tarried till my fellow came back.
L. Whither is he gone ?
S. Home.
L. Why ſo ?
S. To fetch his bever.
L. What if he come ſomewhat late ?
S. I cannot tell ; It may be ſo.
L. Will you repeat with me in the mean time ?
S. Truly I doe not ſay nay.
L. Let us goe ſome whither aũde then, that no body may trouble us.
S. Truly you doe well to put me in mind ; there

Feciſtine officium tuum ?

Qua in rę ?
In repetenda lectione.
Nihil adhuc repetívi.
Quid cauſa fuit ?
Expectabam dum rediret compar.
Quò ille ivit ?
Domum.
Quid eó ?
Petítum merendam.
Quid ſi redíbit ſeriús ?

Neſcio, fieri poteſt.
Vis interea mecum repétere ?
Equidem non recúſo.
Secedámus igitur, ne quis moleſtus ſit nobis.

Profectó *bene mones* ; *nemo ſtudére poteſt in tan-*

can

can no body ply his book in such a noyse and clamour of them that walk to and fro.

L. See yonder a place a great deale out of the way, where there are no body walking.

S. Let us goe thither.

to ambulatórum strepitu & clamóre.

E.

Aspice illic *locum remotissimum*, ubi nulli sunt ambulantes.

D.

Eámus illic.

Col. 68. D. E.

Col. 68. D. E.

D. whither goe you so fast?

E. I am going to my supper.

What do you?

D. I have sup't already.

E. At what a clock?

D. At five, as we commonly use to doe.

E. What will you doe now?

D. I will get some of those things, which we have to say to morrow.

E. I have learn't of my master, that we must not studie so soon after meat.

D. I have learn't that too, but now I will learn it by heart.

E. What will you doe then?

D. I will sometime, to satisfie my minde, read, and read over my lesson by a piece meale.

E. And what then?

D. And so it will come to passe by a little and a little, that I shall get a good piece of my lesson, wi-

Quo próperas?

Eo cœnátum.

Qui d tu?

Jam cœnávi.

Quota hora?

Quinta, *ut fere solémus.*

Quid nunc ages?

Répetam aliquid eórum quæ reddere habébo crástino die.

Ego dídici ex pædagogo meo, *non esse tum cum cibo studendum.*

Istud ego quoque dídici, sed volo nunc edíscere.

Quid ergò facies?

Ego, *quasi animi causa, prælectiónem particulátim* aliquoties *legam, & per legam.*

Quid tum?

Ita *paulatim* fiet, ut sine cura, sine tædio, sine molestia bonam partem prælectiónis ediscam.

out care, without toile, and without trouble.

E. I doe not well understand those things, and verily you seem to me to be wiser then your age requires.

D. It is no such hard matter, but I could teach you, but that you make so much haste to your supper.

E. You doe well to put me in minde of my supper in time.

I will therefore for its sake get me home.

Farewell.

God send you well thither and back again.

Ista non satis intelligo, & certè vidéris mihi supra ætatem sápere.

Non est res adeo difficilis, quin te docére possem, nisi ad cœnam properáres.

De cœna intempore ádmones.

Ego igitur ejus causa me domum recipio.

Vale.

Ducat te Deus, & redúcat.

A short Preface which was prefix't before the next seven Colloquies.

LEst Children should learn to doe ill by doing nothing, corrupting one another especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use two or three together, in the

Præfatiúncula, quæ septem próximis Collóquiis præfixa erat.

NE *Pueri nihil agendo discant malè agere*, præsertim otióso sermóne, pravisque aut ineptis colloquiis sese invicem corrumpentes: ómnibus modis incitandi sunt ut in scholao dum præceptoris in-

Schoole, whilſt they look for the maſters coming, to repeat among themſelves what hee hath ſet them.

This pleaſant exerciſe will doe them a great deal of good, and be able to divert them from idleneſſe, wantonneſſe, and many other things that are evill, wherewith God is offended.

But becauſe ſuch kinde of Repetitions doe not uſe to be made without childrens talking together; and children of themſelves, unleſſe they bee taught, doe nothing but ſpeak barbarouſly; we have therefore here propounded ſome ſhort Forms of talking together touching this ſubject, that they may learn by little & little to ſpeak Latin amongſt themſelves.

But it will reſt upon the maſter's diligence, that he now and then doe explain theſe Colloquies to his ſcholars, and teach them how they ſhould exerciſe themſelves both at home & in the ſchoole, in theſe and others of that kinde, (which himſelf may give them) and

greſſum expectant, ſ
ſueſcant interea bi
ternive, id quod ab e
præſcriptum fuerit, ſ
mul repétere.

Plurimùm pródcrit hæ
illis jucunda exercita
tio, eoſque interim a
otio, laſcivia, multi
que aliis rebus mal
quibus offenditur D
us, avértere póterit.

Sed quia, ſine puerili C
lóquio ejúſmodi Rep
titiones tractári non ſ
lent; *pueri autem ip
niſi inſtituti fuerint
nihil aliud quàm barb
rè loquuntur*; idcir
ut *Latinè inter ſe* lo
paulátim diſcant, hi
de re hîc aliquot brev
colloquendi fórmul
propoſúimus.

Cæterùm *in præcept
diligéntiâ ſitum erit*,
hæc ipſa Collóq
diſcípulis aliquot
interpretétur, doce
que quómodo in h
& aliis ejus gén
(quæ trádere ipſe
terit) ſeſe & domi
in ſchola debent e
cére, ad idque

that he ever and anon among-hand exhort them thereunto.

So it ſhall come to paſſe in time, that he ſhall alwayes have them more ready and cheerfull to render thoſe things in ſeaſon, which he ſhall appoint: hereby alſo hee ſhall bring it about, that he may diſpatch his duty of teaching with leſſe labour and trouble.

idéntidem cohortétur.

Ita fiet *progreſſu témporis*, ut promptióres ſemper & alacrióres eas habitúrus ſit ad ea *matúrè* reddenda, quæ præſcripſerit: hinc etiam conſequétur, ut minóre cum labóre ac moleſtia docendi munus exequátur.

Col. 69. *A.* B.

A. Will you let us say together?

B. What?

A. That which is appointed us.

B. Truly I am willing: but what kinde of saying shall we use?

A. Let us heare one another by turns.

B. So the master doth often advise us.

A. He adviseth us well; but we obey badly.

B. Whether shall begin?

A. I, if you so please.

B. It pleaseth me passing well; begin therefore.

A. The Nounes of the second declension are declined after these examples in Latine.

Magister.
Puer.
Dóminus.
Lánius,
Antónius.
Regnum.

B. Which are to be declined to day?

A. *Lanius* indeed is yesterdays Noune, and *Antonius* to dayes.

B. Why doe we every day repeat, what we had said the day before?

A. Because the master so bid's.

B. I know that well enough but why doth he bid?

Col. 69. A B.

Vísne repetámus unà?
Quidnam?
Id quod nobis præscriptum est.
Equidem volo: sed quo génere repetendi utémur?
Audiámus nos vicissim.
Sic *præceptor* nos monet sæpe.
Rectè monet; sed male parémus.
Uter incipiet?
Ego, si tibi placet.
Maximè placet; incipe igitur.
Secundæ declinatiónis nómina his exemplis Latinè declinantur.

Quæ sunt hodie declinanda?
Hesternum quidem est *lanius*, hodiernum verò *Antónius.*
Cur nos id repétimus quotidie, quod prídie reddídimus?
Quia sic præceptor jubet.
Id satis scio: sed cur jubet?

A. To ſtrengthen our memory.
B. Come on, decline *Lanius.*
A. Singulariter Nominativo *hic Lanius.*
Genitivo *hujus Lanii.* and ſo on to the end.
B. **Turn it into Engliſh.**
A. *Lanius, Lanii,* of the Maſculine Gender, a Butcher.
B. Decline *Antónius.*
A. Sing: Nom: hic *Antónius.*
Gen: *hujus Antónii.*
Dat: *huic António.*
and ſo on to the end.
B. **Turn it into Engliſh.**
A. *Antónius, Antónii,* of the Maſculine Gender, is the name of a man, in Engliſh *Anthonie.*
B. Why doe you ſay the name of a man? **you are not a man yet.**
A. I confeſs it, but there are other *Anthonies* which are men.
B. **I wiſh you may be a man once!**
A. I ſhall be one, **by Gods help.**
B. Minde now, that you may hear me as I have heard you
A. **I am ready to heare you. Speak out with a courage.**
B. The Nounes of the ſecond Declenſion.
A. Give over; the Mr. is here.
B. **I heare him cough; Let us give over, for fear** he ſhould think that we prate.

Ad confirmandã memóriã
Agè, declina *Lanius.*
S. N. Hic *Lanius.*

G. hujus *Lanii,* &c. ad finem uſque.
Verte Anglicè.
Lanius, lanii. m. g. a Butcher.
Declina *Antonius.*
S. N. *Hic Antonius.*
G. *hujus Antonii.*
D. *huic Antonio,* &c. ad finem uſque.
Verte Anglicè.
Antónius, Antónii, g. m. eſt nomen viri.

Cur dicis nomen viri? *tu nondum es vir.*

Fáteor, ſed ſunt alii Antónii qui viri ſunt.

Utinam aliquando vir evádas!
Evádam, *Deo juvante.*

Attende nunc, ut viciſſim audias me.
Iſtic ſum.
Dic audacter.

Secundæ declinatíonis nómina.
Déſine: Præceptor adeſt.
Audio tuſſientem;
Deſinámus, ne putet nos garrire.

Col. 70. C. D.

C. The maſter will be here by & by; let us repeat.

D. What need have I to repeat? I have repeated enough by my ſelf. I can ſay all by heart.

C. What then? the oftner you ſhall get it over, the better you will retain it.

D. You adviſe me fair: I thank you.

C. Begin: the time paſſeth.

D. Nounes of the fourth declenſion.

C. You miſtake friend; We muſt begin with yeſterdayes example.

D. I confeſſe, I have miſtaken.

C. Therefore now ſay right.

D. Sing: Nom: *Hoc ſedile.* Gen: *hujus ſedilis*, and ſo on to the end. Nounes of the fourth declenſion are declined after this example. Sing: Nom: *Hic ſenſus.* Gen: *Hujus ſenſûs.* Dat: *Huic ſenſui.*

C. So much for that; I hear the maſter.

Col. 71. E. F. G.

E. What would you do, *Francis* The maſter is juſt a coming.

F. Is he juſt a coming? it is not yet half an hour after two a clock.

Col. 70. C. D.

Mox áderit præceptor; repetámus.

Quid opus eſt mihi repetitióne?

Solus repetívi ſatis;

Omnia teneo memóriâ.

Quid tum? *quantò ſæpiùs répetes, tantò melius tenébis.*

Bene mones:

Habeo tibi grátiam.

Incipe; *tempus abit.*

Quartæ declinatiónis nomina.

Erras amice:

Incipiendum eſt ab exemplo heſterno.

Erravi, fáteor.

Dic igitur *nunc rectè.*

N. S. *Hoc ſedile.*

G. *hujus ſedilis*, &c. finem uſque.

Quartæ declinationis nomina hoc exemplo declinantur.

N. S. *hic ſenſus.*

G. *hujus ſenſus.*

D. *huic ſenſui.*

Hæc hâctenus; audio præceptórem.

Col. 71. E. F. G.

Quid agas, *Franciſce?*

Inſtat præceptóris adventus.

Scilicet inſtat? *nondum ſemihóra poſt ſecundam.*

Ne

E. Nevertheleſſe we ought not thus to waſte our time in the mean while: let us repeat.

P. It ſhall not ſtick of me, for I am ready.

E. Begin then.

G. Tarry a little, I pray you, I am one of your company.

E. Make haſte.

F. Let us ſay every one his caſe in order, as our maſter doth ſometimes teach us.

E. There is enough ſaid; Minde.

F. What doe we elſe?

E. The Nounes of the third declenſion are declined in Latine after theſe examples:

Pater.
Lumen.
Rupes.
Meſſis.
Pars.
Sedes.
Vectigal.
Láquear.

F. Sing: Nom: *hæc rupes.*
G. Gen: *hujus rupis.*
E. Dat: *huic rupi.*
F. Acc: *hanc rupem.*
G. Voc: *ô rupes.*
E. Abl: *hac rupe.*
F. Plur: Nom: *hæ rupes.*
G. Gen: *harum rupum.*
E. You have miſt, Gabriel; Amend your erroz.
G. Gen: *harum rupium.*

Tamen non debémus interim *témpore* ſic *abúti? repetamus.*

Non ſtabit per me, ego enim ſum parátus.
Incipe igitur.
Expectáte parumper, quæſo, *ego ſum veſtræ decúriæ.*
Matúra.
Dicámus ſuum quiſque caſum órdine, ut interdũ nos docet præceptor.
Satis eſt verbórum;
Atténdite.
Quid aliud ágimus?
Tertiæ declinatiónis Nomina his exemplis Latínè declinantur:

Erráſti, Gabriel:
Córrige errátum.

E. Dat: *his rúpibus.*
F. Acc: *has rupes.*
G. Voc: *ô rupes.*
E. Abl: *ab his rupibus.*
F. **Turn it into Engliſh.** *Verte Anglicè.* H.
G. *Rupes, rupis.* g. f. a rock. I.
E. Put it in a ſpeech. Pone in oratióne. H.
F. **It is not in our book.** *Non eſt in libro noſtro.*
E. But the M^r. hath taught it us Sed præceptor dócuit. I.
G. *Alta rupes,* a high rock.
E. You ſpeak after your own countrey faſhion; aſpirate the word *high* luſtily. More pátrio dicis. áſpera *fortiter* high. H. I. H.
F. *Alta rupes* an high rock.
G. Sin: Nom. *hæc meſſis.*
E. Gen: *hujus meſſis.*
F. Dat: *huic meſſi.*
And ſo on to the end of this Noune. &c. uſque ad finem hujus nóminis.
And then they goe on to talk together thus. Deinde ſic pergunt cólloqui.
E. Yee have both miſſed. Ambo erraſtis.
F. I confeſſe I have miſſed. Errávi, fáteor.
G. And I too; but **whether ſhall be cap t.** Ego quoque; ſed *uter victus?*
E. The maſter ſhall judge. Præceptor judicábit. I.
F. **You ſay fair.** *Æquum dicis.* H.
E. Will you let us ſay again to ſtrengthen our memory? Vultíſne dicámus iterum ad cõfirmãdã memóriam I.
F. What elſe? Quidni?
G. What if the maſter come upon us? Quid ſi præceptor intervéniat?
E. What then? **he will highly commend us.** Quid tum? *laudábit nos pleno ore.* L. M.
G. But **we muſt change our order.** Sed *mutandus eſt ordo.* L. M.
E. **There is no doubt of it;** begin, *Francis.* *Non eſt dubium;* incipe, *Franciſce.* L.
F. The Nounes of the third Declenſion, &c. Tertiæ declinatiónis Nomina, &c.

	Col. 72. *H. I.*	Col. 72. H. I.
H.	Will you repeat with me ?	Víſne repétere mecum ?
I.	Why ſo quickly ?	Cur tam citó ?
H.	For fear leſt the Monitor ſhould finde us prating or idle.	*Ne obſervátor nos deprehendat* garrientes, aut otióſos.
I.	Come on, let us repeat; but whether ſhall begin ?	Agè, repetámus ; ſed uter incipiet ?
H.	I, becauſe I am the victor.	Ego, quia victor ſum.
I.	Say then.	Dic igitur.
H.	*Prudens* a Noune Adjective is thus declined into genders.	*Prudens* nomen Adjectivum, ſic declinátur . . génera.
	Hic prudens of the Maſculine Gender.	*Hic Prudens*. g. m.
	Hæc prudens of the Feminine Gender.	*Hæc Prudens*. g. f.
	Hoc prudens of the Neuter Gender.	*Hoc Prudens*. g. n.
	The ſame Noune is thus declined into caſes.	Idem nomen ſic declinátur in caſus.
	Nom: Sing: *hic, hæc, & hoc Prudens.*	
I.	Gen: *Prudentis.*	
H.	Dat: *Prudenti.*	
I.	Acc. *Prudentem* & *Prudens*, &c. *ad finem uſque.*	And ſo on quite to the end.

	Col. 73. *L. M.*	Col. 73. L. M.
L.	Why are you idle?	*Cur tues otióſus ?*
M.	I am not idle at all.	Non ſum omnino.
L.	What are you a doing then ?	Quid agis igitur ?
M.	I am thinking upon ſaying my leſſon.	*Cógito de lectióne reddendâ.*
L.	And I am doing ſo too ; let us repeat together.	*Ego quoque id ago* ; repetámus unâ.

M. Be it ſo; but what courſe ſhall we take?

L. Doe you play the maſters part, and I will play the ſcholars.

M. I like the motion very well, but be not too ſharp with me.

L. Doe not fear, you have known me ſufficiently.

M. I have known you.

L. Decline *Lego* in the Infinitive Mood.

M. The præſent tenſe and præterimperfect tenſe of the Infinitive Mood, *Legere*; The Præterperfect tenſe and Præterpluperfect tenſe, *Legiſſe*.

L. Goe on.

M. I pray you, maſter, let me take my breath a little.

L. Well, I give you leave, have you breathed enough?

M. Enough.

L Goe on now.

M. The future tenſe of the Infinitive Mood *Lectúrũ eſſe*. The Gerunds. *Legendi*, and ſo on to the end.

L. I am glad you have done your buſineſſe well.

M. And I am glad for my own ſake.
But God muſt have the thanks.

L. You ſay well; I wiſh you ſpake from your heart!

M. Truly I doe ſpeak from my heart.

Fiat; ſed *quam rationem tenébimus?*

10 *Age præceptóris partes ego diſcipuli.* M.

Valde placet mihi conditio, ſed ne ſis mihi auſtérior.

Ne timeas, *nôſti me ſatis.* N.

15 Novi.

Declina *Lego* in modo infinito.

Infiniti modi tempus præſens & præteritum imperfectum, *Légere.* O.

20 Præteritum perfectum & pluſquamperfectum *Legiſſe.* P.

Perge.

25 *Sine me pauliſper reſpirare* quæſo, præceptor. Q.

Agè, ſino; *ſatisne reſpirâſti?* N.

Satis.

30 Perge nunc. O.

Futúrum indefinitum, *lectúrum eſſe.* P.

Gerundia, *Legendi*, &c. Q.
finem uſque. R.
N.

35 *Gáudeo te rectè feciſſe officium.* O.

Ego verò mihi grátulor. P.

Sed eſt Deo grátia. Q.
R.
N.

Rectè dicis; útinam ex 40 ánimo! O.

Ex animo certé. P.

It is well, let us give over; I perceive the maſter is coming.

Bene habet, deſinámus; *ſentio præceptóris adventum.*

M. See where hee is, hee is juſt here.

45 *Eccum, adeſt.*

Col. 74. *N. O. P. Q. R.*

Col. 74. **N. O. P. Q. R.**

N. O ho boys, we are five of us here, let us repeat **to days verb**, as we uſe to doe before the maſter.

Heus pueri, nos hîc ſumus quinque: repetámus *hodiernum verbum* ut ſolémus coram præceptóre.

O. **No body** (as I ſuppoſe) **will ſpeak againſt it.**

Nemo (ut opínor) *contradicet.*

P. Who ſhould ſpeak againſt it? **It is a matter that concern's us all.**

Quis contradiceret? *Noſtra ómnium res ágitur.*

Q. Begin then, *Nicholas*, **you that ſit the uppermoſt.**

Incipe igitur, *Nicholae, qui primus ſedes.*

N. The Preſent tenſe of the Optative and Subjunctive Mood.

Optativi & Subjunctivi Modi Præſens.

Audiam.

O. *Audias.*

P. *Audiat.*

Q. *Audiamus.*

R. *Audiatis.*

N. *Audiant.*

O. The Præterimperfect-tenſe.

Prætéritum Imperfectum.

Audirem.

P. *Audires.*

Q. *Audiret.*

R. *Audiremus.*

N. *Audiretis.*

O. *Audirent.*

P. The Præterperfect-tenſe.

Prætéritum perfectum.

Au-

Audiverim.
Q. *Audiveris.*
R. *Audiverit.*
N. *Audivérimus*, &c.
They goe on in order unto the end of the verb.

Usque ad finem verbi pergunt órdine.

Col. 75. *S. T. V.*

Col. 75. S. T. U.

S. This day is holy-day with us, and we have played enough already.
Hic dies nobis est feriatus & jam satis lúsimus.

T. Enough, I think.
Satis, opinor.

S. Are you content then wee should confer about our studies for our mindes sake.
Vultis ergò ut ánimi gratia *conferámus de studiis nostris.*

T. Truly you will doe me a courtesie.
Sanè mihi gratum fecer

U. And me a very great courtesie.
Mihi verò gratíssimum.

T. But what shall we treat of?
Sed quid tractábimus?

S. Let us try how to decline some verb both in Latine and English.
Tentémus declináre aliquod verbum Latinè simul & Anglicé.

U. Begin you then, because you set us on.
Incipe igitur, qui *nos provocásti.*

S. I will doe so, because you like to have it so.
Faciam, *quando ita placet vobis.*

T. Let us hear,
The Indicative Mood Præsent tense.
Andiámus,
Iudicativi modi præsens tempus.

S. Sing: *Dóceo*, I teach.
Doces, thou teacheſt.
Docet, he teacheth.
Plur: *Docémus*, we teach.
Docétis, ye teach.
Docent, they teach.

T. The Præter-imperfect-tenſe, | Prætéritum imperfectum.

S. Sing: *Docébam*, I did teach.
Docébas, thou diſt teach.
Docébat, he did teach.
Plur: *Docebamus*, we did &c.
Docebatis, ye did teach.
Docébant, they did teach

U. The Præterperfect-tenſe. | Prætéritum perfectum.

S. *Dócui*, I have taught.
Docuiſti, thou haſt taught.
Dócuit, he hath taught.
Docuimus, we have &c.
Docuiſtis, ye have taught.
Docuérunt / vel / *Docuére* } they have taught.

On an other faſhion in Engliſh. | Aliter Anglicé.

I have taught.
Thou haſt taught.
He hath taught.
Wee / Yee / They } have taught.

T. The Præterpluperfect-tenſe | Præteritum pluſquam perfectum.

S. *Docuéram*, I had taught.
Docueras, thou hadſt taught.

And ſo they goe on as far as they think good. | Sic pergunt quatenus placet.

The

The Second Book of School-Colloquies.

Col. 1. *Cornelius. Martialis.*

C. What are you reading on?
M. A Letter.
C. From whom?
M. From my Father.
C. When did you receive it?
M. Yesterday in the morning.
C. Who brought it?
M. I know not.
C. Doe you not know?
Who delivered them to you?
M. A wench from the Bigler.
C. Whence are they dated?
M. From *Paris*, I beleive.
C. What day?
M. I had no minde to look into it yet.
C. Verily I have interrupted you.
M. It make's no great matter, I am not so thong.
C. Come on, read your letter;

Colloquiórum Scholasticórum liber secundus.

Col. 1. Cornelius, Martiális.

Quid legis?
Líteras.
A quo?
A patre.
Quando accepísti?
Heri vésperi.
Quis áttulit eas?
Neſcio.
Neſcis?
Quis tibi réddidit eas?
Ancilla quædam à *caupóne.*
Unde ſunt datæ?
Lutétia, credo.
Quo die?
Nondum libuit inſpicere.
Nempe ego te interpellávi.
Parùm refert, non adeò ſum occupátus.
Agè, pérlege tuam Ep

M. M. H. M. H. M. H. M.

and I will fall to my book in the mean time.

M. And I will doe ſo too by and by.

ſtolam ; *ego* interim *ſtudebo.*

Ego quoque mox idem faciam.

Col. 2. *Muſicus. Heraldus.*

Col. 2. Muſicus. Heraldus.

M. How goes your buſineſſe at Lyons?

H. I know not ; we have heard nothing now this good while.

M. Hath your brother writ nothing?

H. He hath ſent no letters this two moneths, that my father hath ſeen.

M. Perhaps he is ſick.

H. No indeed ; for the carriers doe often bring us commendations from him.

M. I am glad to hear hee is well : I love him dearly, becauſe he was a moſt ſweet ſchool-fellow of mine.

H. And he (as I think) love's you too.

M. Truly, I make no queſtion of it. But time calls us.

Let us goe into the ſchoole.

H. Let us make haſte. The Bell is now a calling.

Quo in ſtatu ſunt res veſtræ Lugdunenſes?

Neſcio ; jampridem nihil audivimus.

Nihilne ſcripſit frater tuus?

Poſt menſes duos nihil literárum miſit, quod viderit pater.

Fortaſſe ægrótat.

Minimè vero : nam *tabellarii ſæpe nobis ſalute nunciant verbis ejus.*

Libenter audio illum rectè valere : valdè eum diligo, quia *fuit mihi ſuaviſſimus condiſcipulus.*

Ille (ut opinor) te viciſſim diligit.

Id verò mihi non eſt dubium. Sed *nos hora vocat* ;

Eámus in auditórium.

Maturemus. Jam *recitátur Catalogus.*

The

Col. 3. *The Monitor.* *Briſcantell.*

M. 1. Now that the maſter's abſent, boyes, forbear,
To talk ſuch words as God may much offend.
Treat rather of your bookes, and honeſt things:
And uſe ſuch words as thereto fitly tend.

2. Run often over what you are to ſay,
The Maſter cannot every like be by,
Learn well to trace the ſteps of honeſt men,
I wiſh ſweet pleaſures draw you not away.

3. Lo! I forewarn you, trifle not your time;
Leſt you for doing ſo be whip't full ſore.
See, I the Monitor give warning faire,
Let none that's whip't lay th' blame on me therefore.

B. 4. **Say you no more, here's none but will obey,**
For God himſelf's a Monitor to us;
And his dear ſon, whoſe name is Jeſus Chriſt,
And that good Spirit, which daily keep's us thus.

M. 5. From whom ſo quick an anſwer could I wiſh?
who's he that ſpeak's as from an Angels quill?
How ſhould I name thee! **beſt of all our form,**
For heavenly ditties from thy lips diſtill.

6. I cannot **make a verſe** *ex tempore*,
But thought aforehand what I now did ſay.

B. If you did think before, how come you now,
To make good verſes without ſtop or ſtay?

M. 7. Becauſe your verſes have enflam'd me ſo,
That now, me thinks, I could the wilde-beaſts move.

B. But why doe you ſo highly me commend?
Glory is onely due to God above.

8. And I could wiſh we had both ſpeech and leiſure,
And that our mouthes to's praiſes opened were,
But ſince it's time to pray with word and ſpirit,
And that the maſter cal's, more I forbear.

Col.

Col. 3. *Obſervator. Briſcantellus.*

ob. Deſinite, ô pueri, garrire, abſente Magiſtro,
1. Verba, quibus ſummus læditur ille Pater.
De ſtudiis potius tractate, & rebus honeſtis:
Diſcite ſermones aptáque verba loqui.

2. Diſcite & inter vos reddenda revolvere ſæpe:
Doctor enim *pueris ſemper adeſſe nequit.*
Diſcite ſectari veſtigia certa bonorum;
Otia vos fallant blanda, cavete, precor.

3. En! ego præmoneo, vos ne delectet abuti
Tempore; ne tergum verbera dura premant.
Ecce iterum vobis morum prædico magiſter,
Si quis erit cæſus, ne mihi det vitio.

B. *Deſine plura loqui, nemo parere recuſat;*
4. Eſt monitor nobis optimus ille Pater,
Illiúſque Patris natus, cui nomen Iëſus,
Et qui nos renovans Spiritus intus alit.

O. Quem mihi ſperaſſem tam reſpondere paratum?
5. Quis puer Angelicos mittit ab ore ſonos?
O quàm te memorem, *noſtræ doctiſſime claſſis!*
Nam tibi divinum carmen ab ore fluit.

6. Non ſum tam fœlix ut *fundam ex tempore verſus:*
Sed modò quæ dixi præmeditatus eram.
B. Si meditatus eras qui nunc tam *fundis* apertè
Caſtalios latices, quis furor iſte novus?

ob. Nam tua me tantis moverunt carmina flammis,
7. Ut mihi nunc videar poſſe movere feras.
B. Sed cur immeritum tantis me laudibus effers?
Eſt tribuenda uni gloria ſumma Deo.

8. Atque utinam eloquium nobis, ſpatiúmque daretur,
Et noſtra in laudes ſolveret ora ſuas.
Sed quia tempus adeſt ut voce & mente precemur,
Iſque jubet *Doctor*, deſino plura loqui.

Col. 4. *The Monitor. A Boy.*	Col. 4. Obſervator. P
O. What are you doing?	*Quid agis?*
P. I am writing.	*Scribo.*
O. What are you writing?	Quid ſcribis?
P. Sentences.	Sententias.
O. What?	Quas?
P. Out of the New Teſtament.	Ex novo Teſtamento.
O. It is well done of you; Whence had you them?	*Bene facis.* Unde habuiſti?
P. The Uſher dictated them to us.	Hypodidáſcalus dictā nobis.
O. When?	Quando?
P. Yeſterday.	Heri.
O. At what time of the day?	Quota hora?
P. At noone.	Meridiē.
O. Where?	Ubi?
P. In the Court-yard.	In area.
O. Who were there?	Qui áderant?
P. All thoſe in the houſe, except the first and ſecond boyes.	Omnes doméſtici, præter *primos* & *ſecundos.*
O. Where were they?	Ubi erant illi?
P. In the common hall.	In aula commúni.
O. What did they?	Quid agébant?
P. They diſputed.	Diſputábant.
O. Farewell, and follow your writing.	Vale, & *perge ſcribere.*

Col. 5. *The Monitor. Boyes chatting.*	Col. 5. Obſervator. Puerigarrientes.
O. What are you doing here, boyes?	Quid vos hic ágitis, pueri?
Me thinkes you are chatting and trifling.	*Mihi vidémini garrire, & nugas ágere.*
P. You are deceived your noſe breadth, for we are repeating together.	*Longè fálleris,* nam repetimus unà.

O.
P.
O.
P.
O.
O.
P.
O.
P.
O.
P

O. what about?
P. The irregular verbs, that which we are to ſay at three of the clock.
O. Ye doe well.
P. Will you hear our diſcourſe?

O. Nay goe on;
I have a greater piece of buſineſſe in hand:
I will goe ſet ſprints for Magpies & Jack-dawes.
P. You ſhall finde a great many in the yard in the ſunſhine.
O. There is a prey provided for my nets.

Col. 6. *The Monitor.*
Boyes prating.

O. Aha! ſee, now you are caught; doe you not confeſſe it?
P. Truly we confeſſe it ingenuouſly; but we ſpake no words that have any hurt in them, I pray thee, good *Nicholas*, doe not ſet us downe.
O. What did you pratle about?
I heard ſomething, but I know not what it was, about breakfaſt.
P. That is it; we ſpake about our breakfaſt in the morning, becauſe the ſervant did not give it us in time.
O. I think that was it; nor is there any great harm in it

Quâ de re?
De verbis anómalis, id quod reddendum eſt hora tertia.
Bene fácitis.
Vis audíre noſtrum colloquium.
Imò pérgite;
Majus opus móveo;

Volo *téndere láqueos picis* & gráculis.
In área multos *ad ſolem* invénies.

Rétibus eſt illîc præda parata meis.

Col. 6. Obſervator. Pueri garrientes.

Atat! ecce, *nunc capti eſtis*; non fatémini?

Certè *fatémur ingénuè*; ſed *non dicebámus mala verba*, quæſo te, mi *Nicholae*, *ne velis notáre nos.*

Quid garriebátis?
Audivi, neſcio quid, de jentáculo.

Illud eſt; loquebámur de jentáculo matutino, quia famulus non déderat nobis in témpore.
Puto id fuiſſe; nec certè eſt valde magnum ma-

truly, but that they are idle words.

P. But we talk't in Latine.

O. I heard you, but it was no talking-time.

For (as yee know) this small time after drinking ought to be very pretious with you, seeing it is devoted for study, to wit, that every one may carefully get himself ready to say those things to the masters, which they appointed;

Doe not I say true?

P. Truly you say true; we ought to read together out of the Testament, what we must say by and by; but, I pray you most sweet *Nicholas*, pardon us; we shall be wiser hereafter, and we will be carefull to do our duty.

O. If you will doe so, the master will love you with all his heart.

Doe you not see how hee love's good boys, & them that ply their bookes?

Neither doth he onely love them, but commend's them also, and reward's them.

P. We know that, and have every day experience of it.

O. Remember then, and be as good as your word.

lum, nisi quod sunt otiosa verba.

Sed Latinè loquebámur.

Audívi, sed *non erat fabulandi locus.*

Nam (ut scitis) *hoc pusillum temporis* à merenda *debet vobis esse valde pretiósum*, quum sit dicátum studio, scilicet, ut se diligenter quisque præparet ad reddenda magistris ea, quæ præscripserint:

Nonne verum dico?

Certè verum dicis; debuissemus legere simul de Testamento, quæ mox oportébit reddere; sed, ignosce, precor, suavissime *Nicolae*, posthac érimus prudentiores, & *officium nostrum* diligenter *faciémus.*

Si sic fecéritis, *Præceptor vos amábit, tanquam viscéra sua intestina.*

Nonnè vidétis quemádmodum diligat bonos pueros & studiósos?

Nec amat solùm, sed etiam laudat & præmiólis afficit.

Ista scimus, & quotidie experimur.

Ergo mementóte, & *promissa facite.*

P.

O.

P.

N.

P.

N.

P.

N

P. Will you say nothing of this fault then?

O. I will say nothing; but on this condition, that you take heed of offending again.

P. We will take heed, by the help of Christ.

Tacébis igitur *hanc culpam?*

Tacébo; sed eâ *lege*, ut *caveátis recidere.*

Cavébimus, *Christo favente.*

Col. 7. *The Monitor. A Boy.*

C. 7. Nomenclator. Puer.

N. Where is your brother?

P. He is just now gon home.

N. Why so?

P. To fetch us some meat.

N. What need have you of meat now?

P. Against our bever.

N. Have you it not in your chest?

P. No.

N. Why not?

P. Because my mother doth not use to give us meat, but for the present.

N. Because forsooth she know's you are greedy-guts.

P. How are we greedy-guts?

N. Because perhaps you devour that at one meale, which was given you for three.

P. Hold your tongue. I will tell my brother that you call us greedy-guts.

N. Hold you your tongue. I will tell the master, that your brother doth nothing but run up and down.

Ubi est frater tuus?

Modò ivit domum.

Quid eó?

Petítum nobis opsónium.

Quid nunc opus est opsónio?

In merendam.

An non habétis in arca vestra?

Non.

Quid ita non?

Quia mater non solet nobis dare opsónium, nisi *in præsens tempus.*

Nempe quia novit vos esse *gulósos.*

Quómodo gulósi sumus?

Quia fortasse *uno convíctu devorátis, quod in tres datum fuerit.*

Tace. Ego dicam fratri, te vocáre nos gulósos.

Tace. Ego dicam præceptóri fratrem tuum *nihil aliud quàm discúrrere.*

P. But he uſe's not to go forth without the maſter's leave.

N. But he couſen's the maſter.

P. How doth he couſen him?

N. For it is not the maſter's meaning, that he ſhould go out three times a day.

P. Let him come, you ſhall ſee what anſwer hee will make you.

N. Nay, let him ſee what anſwer he can make the M.

Atqui prodíre non ſole nili cum bona vé præceptóris.

Atqui *præceptórem fallit.*

Quómodo fallit eum?

Non enim mens eſt præceptóris, ut ter quotid pródeat.

Sine illum veníre, *videa quid tibi reſpóndeat.*

Imò *videat quid præ ptóri reſpóndeat.*

L.
P.
L.
P.
L.
P.
L.

Col. 8. *Paſtor. Longinus.*

Col 8. Paſtor. Longinus.

P. Is your brother come from Lyons?

L. He is come already about yeſterday at noon.

P. Did he bring you no letter?

L. None at all.

P. What did he tell you then by word of mouth?

L. That all were well.

P. What ſaid he eſpecially about your father?

L. He ſay's that hee, by Gods bleſſing, is now quite ſhut of his fever, and that he begin's to recover ſtrength by little and little.

P. Truly I am glad; and I pray God he may ſhortly recover his former health: but why hath he

Frater tuus venítne Lu dúno?

Jam venit heri ante me diem.

Nihilne literárum tibi átt lit.

Nihil.

Quid igitur *nuntiávit?*

Próſpera ómnia.

De patre quid narrat pe tíſſimum.

Ait illum, Dei benefici jam planè *febri* car & *paulátim* convale *ſcere.*

Gáudeo ſanè; Deúmq precor, ut *príſtinam* va letúdinem brevi recip rat; ſed cur ille (ut ſe

L.
P.
L.
P.
L.
P.
L.
P.
L.
P.

writ nothing to you, as he is wont to do?

L. My brother ſaid he was not able to write.

P. Why ſo?

L. Becauſe he was not luſtie enough.

P. It is no wonder, ſeeing he hath been ſo ſore ſick ſo long: but hath he ſent you nothing?

L. Yes, money.

P. Ho brave; there is no news more welcome.

L. So folkes ſay.

P. But you make anſwer, as though you heard a tale.

L. But I hear that which is worſe.

P. What is that?

L. An errant lie.

P. Have I told a lye?

L. I doe not ſay you lyed, but you ſpake an untruth.

P. I doe not underſtand what you would ſay.

L. I will endeavour that you may underſtand.

P. I pray thee, doe ſo.

L. If no newes, be more pleaſant, then that of money brought us, what then is the Goſpell of Chriſt?

What is more pleaſant newes, then the Grace of God, which Chriſt brought us by the Goſpell?

P. I confeſſe nothing is

let) nihil ad te ſcripſit?

Negat frater eum potuiſſe ſcríbere.

Quid ita?

Quia *nondum ſatis erat confirmátus.*

Nihil mirum, quum tamdiu tam *gráviter ægrotáverit*: ſed ille nihil ad te miſit?

Imò, pecuniam.

Euge; nullus eſt jucúndior núncius.

Ita aiunt.

Tu verò ſic reſpondes, quaſi fábulam audias.

Quin pejus audio.

Quidnam?

Merum mendácium.

Egóne mentítus ſum?

Non dico te eſſe mentítum, ſed falſum dixiſti.

Ego quid dicas non intélligo.

Dabo operam ut intélligas.

Obſecro te.

Si nullus eſt jucúndior nuncius, quàm de allátа nobis pecúnia, quid ergò eſt *Evangélium Chriſti?*

Quis eſt jucúndior núncius, quàm *gratia Dei*, quam Chriſtus áttulit nobis per Evangelium.

Fáteor *nihil eſſe jucúndius Evangélio, iis duntaxat*

more pleasing then the Gospell, to them onely that beleive it, and embrace it from their heart.

qui credunt ei, & animo amplectuntur.

L. Truly I mean *so*.

Equidem *sic intélligo.*

P. But I spake concerning humán and earthly matters, and you presently stept up into heaven.

At ego loquébar de humánis & terrénis rebus, tu verò ad cœlum statim ascendisti.

L. So good preachers use to doe.

Ita solent *boni concionatores.*

P. I did not thinke you had been such an able Divine.

Non putábam te esse Theólogum *maturum.*

L. I said nothing, but that which is threed-bare and common.

Nihil dixi, nisi quod est *tritum & in médio positum.*

P. I wish it were so common and usuall, that all men would beleive in Christ!

Utinã illud adeò vulgátum & protrítum foret, ut omnes in Christum créderent!

L. All men will never beleive.

Nunquam credent omnes.

P. What doth hinder?

Quid próhibet?

L. Because many are called, but few are chosen, as Christ himself witnesseth.

Quia *multi sunt vocati, pauci verò electi*, sicut Christus ipse testátur.

P. But that I may hold you no longer, can you help me to speak with your brother a word or two?

Sed *ne te diútiùs téneam, potesne fácere ut fratrem tuum paucis convéniam?*

L. I can scarce doe it.

Vix possim.

P. Why so?

Quid ita?

L. For he hath a great many things in charge from our father, in minding of which he is wholly taken up.

Nam habet à patre nostro mandáta plúrima, in quibus curandis tot *est occupátus.*

P. Will he not sup at home,

Nonne cœnábit domi,

at your houſe ?
L. I think he will ſup there.
P. I will goe then about ſupper time.
L. Come I pray you, and you ſhall ſup with us all under one.
P. I doe not ſay nay.
L. Fare you well in the mean time, but ſee you think on to be there in time.
P. At what a clock ?
L. Before ſix.
P. It is a very convenient time for me.

pud vos ?
Cœnábit, opinor.
Ibo igitur ſub horam cœnæ.
Veni, precor, & *eádem operá* nobiſcum cœnábis.
Non recuſo.
Interim vale, ſed *fac memineris adeſſe tempori.*

Quota hora ?
Ante ſextam.
Hora eſt mihi commodiſſimo.

Col. 9. *Vignolus. Angelinus.*

Vignolus. Angelinus.

V. I pray thee, Angelinus, ſtitch me this paper together.
A. Why doe you pray me ? It is none of my trade.
V. And yet you often ſtitch for others.
A. How many ſheets have you?
V. Eight : but they are folded already, they want but onely ſewing in parchment.
A. What will you give me, if I ſtitch them for you ?
V. I have nothing that I can give you : for I have no money.
A. Then ſeek you another workman : for I will not doe it for nothing.
V. My Angelinus, you are ſuch

Rogo te, Angeline, *compinge mihi hanc chartam.*
Quid me rogas ? *non eſt ars mea.*
Et tamen ſæpe compingis aliis.
Quot habes ſchedas ?
Octo : ſed jam ſunt complicátæ, *tantùm reſtat inſuere membránæ.*
Quid dabis, ſi tibi compégero ?
Nihil habeo, quod poſſum dare ; nam *pecunia nulla mihi eſt.*
Ergò *quære tibi alium opificem : non* enim *gratis faciam.*
Mi Angeline, tu es tam

a good boy, and will you deny me such a small matter?

A. Doe you know what the Proverb say's?

V. What Proverb doe you mean?

A. Claw me and I will claw thee, i. e. One good turn bid's another.

V. What meane's this?

A. Give something if you would receive any thing.

V. If I had any thing, truly I would give it you with all my heart.

A. Give me your bever.

V. My bever? woe is me poor boy! what should I eat?

I had rather give you my cap, if I durst.

A. Your bever is but a small matter.

V. But I am very hungry.

A. what is the reason?

A. Because I had nothing to my dinner, but a piece of bread, and three or four Walnuts.

A. How now; what was the reason?

V. Because my mother was from home?

A. Who then gave you your bever?

V. Shee.

A. But you said she was out of the way.

bonus, *denegabis rem tantillam?*

Scin' tu quid habet proverbium?

Quod provérbium dicis?

Manus manum fricat.

Quid hoc sibi vult?

Da aliquid, si quid vis accipere.

Si quid habérem, certè libenter darem.

Cedò merendam tuam.

Merendam? ah me miserum! quid éderem?

Mallem dare pileum, *audérem.*

Merenda tua parva res est.

Sed *vehementer esúrio.*

Quid causæ est?

Quia nihil prandi, nisi frustum panis, & tres aut quatuor juglandes.

Eho, quid causæ fuit?

Quia *mater domo abierat.*

Quis ergò tibi dedit merendam?

Ipsa.

Atqui dicebas eam abfuisse.

V. It is true ; For ſhe was out of the way at dinner time, and ſhe came not again, till a little before bever-time.

A. Did you eat nothing at home, before you came to the ſchoole?

V. Nothing.

A. Why not?

V. Becauſe **I was afraid I ſhould not be there in time.**

A. The ſound of the Bell ſhould you give ſufficient notice.

V. But **we ſeldome heare it** from our houſe.

A. Why ſo?

V. Becauſe it is too far off from this ſchoole.

A. Are all thoſe things true which you tell me?

V. They are true indeed, Angelinus.

A. Come on, give me your paper; **I will make thee a neat book**: doe you in the mean time eat your bever.

V. I will aske my mother a **double**, which I will give you.

A. See you ask not, I will have nothing: but I would rather give you ſomething, if you ſtood in need.

V. I thank you.

50 Verum eſt; aberat enim tempore prandii, nec rediit, niſi paulò ante merendam.

Nihílne ediſti domi, an-
55 tequam in ludum veníres?

Nihil.

Cur non?

Quia *timebam non adeſſe*
60 *in tempore.*

Tintinnábuli ſónitus te ſatis admonére debet.

Sed *ravò audimus* è noſtris ædibus.

65 Quid ita?

Quia longè nimis ab hac ſchola diſtant.

Súntne vera iſta omnia, quæ mihi narras?

70 Vera profectò, Angelíne.

Agè, da mihi tuam chartam; *ego tibi compingam elegantem libellum*: tu interim ede merendam
75 tuam.

Ego petam à matre *ſextantem*, quem dabo tibi.

Cave petas, nihil volo; quin potius darem tibi, ſi egéres.

Ago tibi grátias.

Did

A. Did you not thinke that I demanded your breakfast in good earneſt ?

V. Truly I thought ſo.

A. But I ſpake in jeſt.

V. Why ſo ?

A. That I might hear you talk a little in Latine.
For I am glad you learn well.
What did you buy this paper for ?

V. I gave three half pence for the book.

A. You have bought it well ;
It is good paper, but you have not folded it well.
Have you any parchment ?

V. Look where it is for you.

A. It is well ; I will diſpatch it ſooner, then you can eat your bever.

V. I will give you moſt hearty thanks, my Angelinus.

A. You ſpeake honeſtly, but remember, childe, that you alwayes live in the fear of the Lord, that you be diligent to obey your mother, that you come constantly to the ſchoole, that you ply your book, that you doe not keep company with them that are naught and rude ; laſtly, doe good to whom you ſhal be able, as you ſee I have done to you: doe you underſtand

Nonne putábas me [illegible] pétere abs te me[illegible] dam ?
Profectò ſic putabam.
Atqui *dicébam joco.*
Quámobrem ?
Ut pauliſper audírem *Latinè fabulári.*
Nam *quòd bene dix[illegible] gáudeo.*
Quanti emiſti charu[illegible] hanc ?
Dedi pro códice a[illegible] *cum ſemiſſe.*
Non emiſti malè;
Bona eſt, ſed non re[illegible] complicaſti.
Habes membránam ?
Ecce tibi.
Bene res habet ; ego cit[illegible] confécero, quàm tu m[illegible] rendam per éderis.
Habébo tibi máxim[illegible] gratiam, mi Angelin[illegible]
Honeſtè loqueris ; ſed me[illegible] mento, fili, ut ſemp[illegible] *vivas in timóre Dómi[illegible]* diligenter obedias m[illegible] tri, *ſis frequens in ſcho[illegible] la,* diligens in ſtudi[illegible] nè *verſeris cum pra[illegible] ac diſſolutis ; denique, quibus poteris benefa[illegible] to,* quomodo vides m[illegible] feciſſe tibi : intelle[illegible] tin ?

V.
A.
V.
A.
D.
A.
D.
A.
D.
A.
D.
A.
D.
A.
D.
A.

derſtand me?
V. Very well.
A. See then that thou often call it to minde.
V. I will doe ſo, God willing.
A. Eat now *at your leaſure.*

Col. 10. *Divinus. Albus.*

D. What did your mother give you for your drinking?
A. See.
D. It is fleſh; but what fleſh is it?
A. Beefe.
D. Whether freſh or ſalt?
A. It is poudered beefe.
D. Whether fat or lean?
A. Ho you coxcomb, doe you not ſee it is lean?
D. Had you not rather it were Veale, or Mutton?
A. Both is good, but of all kinde of meat I like kids-fleſh the beſt, eſpecially roaſted.
D. Oh you ſweet, tooth'd boy, are you ſo dainty mouth'd?
A. I ſpeak as I think, for we muſt not lye.
D. God forbid we ſhould lye; For wee are the ſons of God, and the brethren of Chriſt, who is the truth it ſelf, as he ſpeaking of himſelf doth witneſſe.
A. But to the matter. I love Pork too very well,

Optimé.
Fac igitur ut ſæpe recordéris.
Faciam, Deo volente.
Ede nunc *otióſe.*

Col. 10. Divinus. Albus.

Quid tibi dedit mater in merendam?
Vide.
Caro eſt; ſed quænam?
Búbula.
Utrum recens an ſalſa?
Eſt *búbula ſalita.*
Utrum pinguis, an macra?
Eho *inepte*, non vides macram eſſe?
Annon malles eſſe *vitulínam* aut *vervecínam?*
Utraque bona eſt, ſed *in omni genere ſapit mihi hœdina, præſertim aſſa.*

Hem *delicátule*, jámne *palátum tam doctum habes?*
Dico ut ſentio, nec enim eſt mentiendum.
Abſint à nobis mendácia; ſumus enim filii Dei, & Chriſti fratres, qui eſt ipſa véritas, ut ipſe de ſe loquens teſtátur.

Sed *ad rem. Suillâ quoque vescor libenter, módico*

when

when it is corned with a little salt, and well boyled.

D. O the wonderfull grace of God, who vouchsafes us so many kindes of meat, and so good!

A. How many poore folks doe you thinke there are in this City, that live onely upon barley-bread, and yet have not their belly-full of it.

D. I make no question, but there are a great many, especially in such a dearth of victuals.

A. Therefore what thanks ought we to give God, what praise ought we to sing to him, in such abundance of good things?

D. Therefore let us highly extoll his benefits every where; and in the interim let us pray, that hee would pity the want of his poor servants.

A. I wish that he would thoroughly move our hearts thereunto by his holy Spirit.

D. So pray I.

sale aspersâ & bene c

O mirificam Dei grá
qui dat nobis tot o
niórum génera, &
bona!

Quot putas esse in
urbe paúperes, qui
pane hordeáceo
tant, neque tamen
saturitátem.

Non dúbito multos
tanta præsertim *am*
caritáte.

Itaq; nos in tanta rerú
nárum copia, quam
Deo gratias ágere
bémus, quas laudes
dícere?

Ejus igitur beneficia
gnificè ubique *prædi*
mus; atque interi
precémur, ut paúperu
súorum misereátur
opiæ.

Utinam ipse corda no
suo Spiritu ad eam
pénitus afficiat.

Ita precor.

Col. 11. *Erasmus. Bessonius.*

E. Why doe you laugh?
B. I know not.
E. Doe you not know?

C. 11. Erasmus. Bessoni

Quid rides?
Nescio.
Nescis?

It is a great sign of folly.

B. **Doe you call me fool then?**

E. No indeed, but I tell you **it is an argument of a fool, when one laugh's and knowe's not why he laugh's.**

B. What is folly?

E. If you diligently turn over your *Cato*, you shall find, what you enquire after.

B I have not my *Cato* now, and I will doe an other businesse.

E. **What businesse have you?**

B. **I have something to learn out of my grounds of Grammar.**

E. In the mean time you doe seek to talk, you little fool.

B. Tell me, I pray thee, that in *Cato* concerning folly.

E. *It's chiefest wisdome folly for to faign in time convenient.*

Have you not learnt this?

B. Yes, but I did not call it to minde.

E. When you shall be at home look upon your book.

B. O what great thanks I give you!

I will propound that question to some body, that will not be able to answer me, and so he shall be cap't.

Magnum signum stultítiæ.

Me igitur *stultum vocas?*

Minimè verò, sed dico tibi *argumentum esse stultitiæ, cum quis ridet, & nescit causam ridendi.*

Quid est stultitia?

Si diligenter evolvas *Catónem* tuum, istud quod quæris, invénies.

Nunc non habeo meum *Catónem*, & volo aliam rem ágere.

Quod habes negótium?

Habeo edíscere aliquid de rudimentis.

Interim quæris fabulári, inéptule.

Dic mihi (quæso) de stultitia in *Catóne.*

Stultitiam simuláre loco prudentia summa est.

Annon hæc didiciſti?

Imò, sed non recordábar.

Quum domi eris, inspice librum túum.

O quantas gratias ago tibi!

Ego propónam alicui istam quæstiónem, qui non póterit mihi respondêre, & sic erit victus.

Hold

E. Hold your peace, boy, hold your peace, and ply your book, leſt you be whip't.

B. I doe not greatly care; I can almoſt ſay my leſſon.

E. Unleſſe you hold your peace I will tell the Monitor; who will preſently ſet you down.

B. Tarry, tarry, I will ſay no more.

E. But remember what I told you.

B. What is that?

E. That you never laugh unleſſe there be cauſe.

B. But it is no harm to laugh.

E. I doe not ſay ſo.

B. What then?

E. It is a fond thing to laugh without a cauſe.

B. Now I apprehend you.

E. Call it often to minde.

Col. 12. *Cleophilus. Melchiſedec.*

C. Have you any newes?

M. I had a letter from my brother, that dwel's at Lyons.

C. When had you it?

M. Yeſterday towards night.

C. Who brought it?

M. A Fiſher-man.

Tace, puer, *tace & ſta* ne vapules.

Non multùm curo: ego ſ tenco præ'ectiónem.

Niſi táceas dicam obſ vatóri, qui te ſtatim no tábit.

Mane, mane, nihil dicā ampliús.
Sed *memento id quod di tibi.*

Quidnam eſt?
Ne rideas unquam ſi cauſa.
Sed *vidére non eſt malu*

Non dico iſtud.
Quid igitur?
Stultum eſt ſine cauſâ ri dére.
Nunc intélligo.
Recordâre ſæpe.

Col. 12. Cleophilus, Melchiſedec.

Ecquid habes novi?
Accepi lítteras à fratre Lugdúni hábitat.

Quando accepiſti?
Heri ſub noctem.
Quis áttulit?
Piſcárius,

C. What understood you by that letter?

M. That all was well there, as concerning the Gospell.

C. Doe you repeat the truth?

M. Tarry, and I will shew you the letter it selfe after dinner.

C. Truly we have cause to be glad for our brethren.

M. I, and to give most hearty thanks to our God.

C. Truly wee ought to doe that at all times; but now especially when we heare those things, that pertain to his glory.

M. I wish we may alwayes have this in minde!

C. Will you acquaint me with your letter then?

M. As I have promised you.

C. After dinner then?

M. I, doe you make any question?

C. In the mean time fare you well.

M. Fare you well, and God be with you, *Cleophilus*.

Quidnam intellexisti ex istis literis?

Omnia bene illic habére, quod ad Evangelium pertinet.

Verane prædicas?

Expecta, literas ipsas ostendam tibi *à prandio*.

Est profectò quòd nostris fratribus gratulémur.

Scilicet, quódque Deo nostro máximas gratias agámus.

Id quidem præstáre debémus omni témpore; sed nunc máximè, quum audiámus ea, quæ ad glóriam ejus præcipuè pértinent.

Utinam hoc semper habeámus in memória!

Communicábis igitur mecum tuas líteras?

Ut promísi.

Ergò post prandium?

Etiam, dúbitas?

Intérea vale.

Vale, & salve *Cleóphilus*.

Col. 13. *Israel.*
Matthew.

I. Is your brother at home?

Col. 13. Israel.
Mathæus.

Est'ne domi frater tuus?

M. Why doe you ask that?
I. My father would speak with him.
M. He is not in this Town.
I. Where then?
M. He is gone into another countrey.
I. When?
M. Three dayes agoe.
I. whither is he gone?
M. To *Paris*.
I. which way is he to travell?
M. By *Lyons*.
I. Whether went he on foot or on horse-back?
M. He rid.
I. When is he to come back?
M. I know not.
I. But what time did your father appoint him?
M. He gave him order to be here at the twentieth day of this moneth.
I. God send him well thither and back again.
M. So pray I.

Cur istud roggas?
Pater meus volébat eum convenire.
Non est in hac urbe.
Ubi igitur?
Peregrè profectus est.
Quando?
Nudiustértius.
Quónam ivit?
Lutétiam.
Quâ iter factúrus est?
Lugdúno.
Utrum pedes an equo ivit?
Ivit equo.
Quando est reditúrus?
Nescio.
Sed quem términum constituit illi pater?
Jussit ut hîc adesset ad vicésimum hujus mensis diem.
Ducat illum Deus, atque dúcat.
Ita precor.

Col. 14. *Duæus. Ballinus.*

D. when will you goe home?
B. To morrow, by Gods help.
D. Who gave order?
B. My Father.

Quando profectúrus es domum?
Cras, *Deo juvante.*
Quis jussit?
Pater.

Col. 14. Duæus. Ballinus.

D. But when did he bid you?
B. He writ to me the laſt week.
D. What day did you receive the letter on?
B. On Friday.
D. What had your letter in it beſides?
B. That all were well, and that the beginning of the vintage would be ſhortly.
D. O happy boy you, that make ſuch haſte to the vintage.
B. Would you have me ſpeak to my father to ſend for you?
D. What a good turn ſhould you doe me!
But I am afeard he will not.
B. Yes, he will be glad both becauſe of our acquaintance, and becauſe we ſhall exerciſe our ſelves in ſpeaking Latine, and confer ſometimes together about our book.
D. Oh, I leap for joy every bit of me.
I pray thee, my dear heart, have a care of that.
B. You ſhall finde it: In the mean time let us beſeech God, that he would turn our actions and intentions to the glory of his name.
D. Thou doeſt give me good adviſe, and ſurely it is good for us ſo to doe.

Quando autem juſſit?
Ad me ſcripſit *ſuperiore hebdómade.*
Quo die accepiſti literas?
Die Véneris.
Quid continébant præterea *literæ?*
Omnes rectè valére, *Proximis diebus* initium fore vindémiæ.
O fortunátum, qui vindemiátum próperas!
Vis dicam patri meo, ut te accerſat.
Quàm gratum mihi faceres!
Sed *véreor ut velit.*
Imò gaudébit, cùm propter noſtram conjunctiónem, tum verò quia & Latinè colloquendo nos exercébimus, & *de ſtudio unà interdum conferemus,*
Oh, *gaudio totus exilio.*
Amábò te id cura, *mi cúmule.*
Senties: Interim Deum precémur, ut dicta & conſilia noſtra vertat in gloriam ſui nóminis.
Bene mones, & certè *ita expedit facere.*

C. 15. *Aurelius. Lambert.*

A. Lambert, ſtay your pace a little: whither are you going ſo faſt?

L. Straight home.

A. Why ſo?

L. My mother would ſpeak with me a little.

A. Doe you not know why?

L. I know not, unleſſe perhaps ſhe take order to get me ſome winter clothes made.

A. That is very likely: for winter is now neer at hand.

L. Froſts and ice too are already ſeen in ſome places.

A. Within theſe few dayes I ſaw ſome folkes that dwell in the mountains in the market, who ſaid there fell a great ſnow the laſt week, when as here in the interim we ſaw nothing but miſling ſhowers.

L. I heard that very ſame thing too at our houſe of countrey folks, that brought us wheat. But I am compel'd to break off diſcourſe, leſt

Col. 15. Aurelius. Lambertus.

Siſte parumper gradum, Lamberte, quò properas?

Rectà domum.

Quid eó?

Mater vult me paucis convenire.

Neſcis quamobrem?

Neſcio, niſi fortè ut veſtimenta hyberna mihi *facienda curet.*

Iſtud eſt veriſimile; Jam enim *inſtat hyems.*

Jam viſa ſunt *gelicídia* & *glacies* etiam alícubi. His diébus vidi in fore *montános* quoſdam, qui dicébant *magnam vim nivium* decidiſſe ſuperióre *hebdómade*, quum hîc intérea *lentas pluvias* tantùm viderémus.

Ego quoque idipſum audívi domi noſtræ ex ruſticis, qui tríticum nobis advéxerant. Sed *cogor abrúmpere ſermónem*, ne mihi in

my mother ſhould be angry with me.

A. But hark you, my *Lambert*, **bring me ſome grapes from home**: for you had a **very plentifull vintage.**

L. I ſhall bring **enow** (I hope) **for us both**, unleſſe perchance my mother be angry with me.

A. **God forbid that.**

ſcátur mater.

Sed heus tu, mi *Lamberte adfer mihi domo aliquot uvas*: nam *ampliſſima* fuit vobis *vindemia.*

Adferam (ut ſpero) *utrique noſtrûm aſſatim*, niſi ſi quid forte matet irátæ eſt mihi.

Iſtud avertat Deus.

Col. 16. *Pelignus. Bartholomew.*

P. **Whither goe you ſo nimbly?**

B. To the barber.

P. **I will goe with you too.**

B. Have you asked leave?

P. I have not asked, but **tarry for me a little, whilſt I goe to aſk.**

B. **Make haſte then.**

P. **I will be here again by and by.**
I am come again.
Let us goe juſt now.

B. With what countenance did our maſter entertain you?

P. Truly with a cheerfull one.

B. He entertained me too with the like.

P. He doth not uſe to be angry with us, unleſſe we goe to him in an unſeaſonable time.

Col. 16. Pelignus. Bartholomæus.

Quónam is tam celériter?

Ad tonſórem.

Ego quoque unà tecum.

Rogaſti veniam?

Non rogavi, ſed *tántiſper exſpecta me, dum eo rogátum.*

Feſtina igitur.

Mox rediero.

Redii;

Eamus nunc jam.

Quo vultu te præceptor excépit?

Hílari ſané.

Eodem me quoque excéperat.

Non ſolet iraſci nobis, niſi illum adeámus *intempeſtivé.*

B. What one among a thousand is there that will not take it ill?

P. Even we, that be children, are often angry with our school-fellowes, when they interrupt our employments, how mean so ever they be: but let us now give over; I see the Barber in very good time at his shop-doore.

B. It's well; there are none then that wait there; by this means we may tarry the lesse while.

Quotusquisq; id non egrè fert?

Etiam nos qui pueri sumus sæpius irascimur condiscipulis, quum studia nostra, quantalacunque sunt, interpellant; sed jam desinimus; optimè tonsórem ante officinam video.

Euge, nulli sunt igitur expectantes; ita fiet ut minus diu morémur.

Col. 17. *A. B.*

A. And whither doe you goe alone?

B. You are ever beginning something with a verse.

A. It is an easie thing to begin a verse, but not so to draw it out to the end.
But tell me, whither goe you now?

B. Straight to the haven.

A. What businesse have you at the haven?

B. I am going to see what victuals is brought me.

A. Will you have me to bear you company?

B. I and to guide me the way too, if you think good.

A. I never learned to be a guide,

Col. 17. A. B.

Quò nunc solus abis?

Semper à vérsibus aliquid auspicáris.

Fácile est carmen incipere, deducere non item.

Sed dic, quò nunc is?

Rectà in portum.

Quid in portu habes negótii?

Viso ecquid alimenti mihi advectum sit.

Vis me tibi cómitem?

Imò etiam ducem, si tibi ita vidétur.

Nunquam dux esse dídici,

guide, but I have often plaid the companion.

B. It is nothing to purpose to talk much here: let us goe together.

A. Let us goe indeed: we may talk more at large, as we walk by the water side, if the ship be not yet come up.

B. What if it be come up already?

A. Yet we may walk abroad long enough, whilst it is unladen.

sed sæpe egi cómitem.

Nihil ad rem pértinet plúribus verbis hîc fabulári: Eámus unâ.

Eámus sané: confabulári licebit ampliùs, ambulando *in ripa lacûs*, si *navis* non *appulsa sit*.

Quid si jam appulsa?

Tamen *deambuláre* satis diu potérimus, dum exonerábitur.

Col. 18. *The Monitor. the Boy.*

Col. 18. Nomenclator. Puer.

N. Where is *Peter?*

P. He is gone abroad.

N. Whither?

P. He is gone into the countrey.

N. With whom?

P. With his father.

N. Who came for him?

P. His fathers man.

N. When will he come to the Town again?

P. About eight dayes hence as he said.

N. Of whom did he ask leave to goe away?

P. Of the under-master.

N. Why not rather of the head-master?

P. He was gone forth about businesse.

Ubi est *Petrus?*

Ivit foras.

Quó?

Abiit rus.

Quicum?

Cum patre.

Quis vénerat accersitum?

Patris famulus.

Quando est in urbem reditúrus?

Hinc (ut dixit) *ad octavum diem.*

A quo petívit abeundi véniam?

Ab hypodidáscalo.

Cur non potiùs a ludimagistro?

Ad negótia prodierat.

N. I am satisfied.

Sat habeo.

Col. 19. *Richard. Niger.*

Col. 19. Richardus. Niger. P.

R. Whither are you going up?
N. Into our chamber.
R. Why so?
N. To fetch my pen and inke.
R. Bring me my girdle all under one.
N. Where is it?
R. Upon my chest.
N. I will bring it; but doe you tarry for me here.
R. I will not stir any whither.

Quò ascendis?
In cubiculum nostrum. V.
Quid eó?
Petitum thecam scriptoriam.
Adfer mihi cingulum eâdem óperâ. P.
Ubi est? V.
Super arcam meam.
Adferam; sed tu mihi expecta. P.
Nusquam moveo.

V.

Col. 20. *Lenimus. Gerardus.*

Col. 20. Lenimus. Gerardus. P.

L. Ho *Gerard*!
G. What would you have?
L. You are sent for.
G. Who comes to call me?
L. Your brother.
G. Where is he?
L. He tarry's for you at the doore.
G. Are you sure it is my brother?
L. Why should I not be sure?
I saw him and spake with him.
G. Truly I will goe see, what the matter is.

Heus Gerarde! V.
Quid vis?
Accerseris.
Quis me vocat? P. V.
Frater tuus.
Ubi est?
Præ foribus te expectat.
Certò scis esse fratrem meum?
Quid ni sciam? P.
Vidi illum, & sum alloquutus. V.
Viso sanè, quid sit. P.

Col. 21

Col. 21. *Paraneus. Vilactus.*

P. Doe not you know that we are forbidden to speake softly amongst our selves?

V. How should I but know, seeing our master doth so often presse upon us the reasons of it?

P. Why then did you doe the contrary just now?

V. Because *Isay* began to speak to me so.

P. What then? You should have told him of his fault, but not have done as he did.

V. I should, but it came not then into my minde.

P. But in the mean time you are to be set down.

V. No surely; unlesse you will be sharper then the master himselfe.

P. Tell me the reason why.

V. Because the master forbids any one to be set down, that doth voluntarily confesse his fault, so the fact be not such, as is forbidden by the word of God.

P. Doth not God command us to honour our father and mother?

V. That is the fifth Commandement in the Decalogue.

P. But (as we have it in the Catechisme) that Commandement extend's further.

Co. 21. Paraneus. Vilactus.

Nescis véritum esse, ne *submissè loquámur* inter nos?

Quid nisciram, cùm præceptor tam sæpe nobis inculcet ejus rei causas?

Cur igitur modò faciébas contrá?

Quia *Isaias* ita me cœpérat álloqui.

Quid tum? *debuisti illum admonére, non imitári.*

Débui, sed tunc mihi non venit in mentem.

Sed interim notandus es.

Minimè veró; nisi vis esse *ipso præceptore severior.*

Dic mihi causam.

Quia præceptor vetat quempiam notári, qui sponte delictum agnóverit, *modò ne tale sit factum*, quod verbo Dei interdictum sit.

Nonne à Deo præceptum est, ut parentibus obediámus?

Illud est quintum Decalogi præceptum.

Atqui (ut habémus in Catechismo) *præceptum illud patet latius.*

For

For under the name of father and mother it comprehend's masters and magistrates, and to conclude, all those unto whom God himself hath subjected us.

V. Truly I doe not deny those things which you say to be true; but I had rather ask of the master, then contest with you; otherwise you would draw me into a greater evill, that is, the fault of contention, which our master hath much more forbidden.

P. You say faire; therefore remember to put the master in minde, when he shall call us to an account.

V. Doe not think that I will forget, especially when it is my own case.

Col. 22. *Rosſetus. Ferrerius.*

R. Whence come you?

F. From the marker.

R. What newes did you heare there?

F. None.

R. None?

F. None at all.

R. It is a wonder you heard

Nam *parentum* nomine præceptóres complectitur & magistrátus, denique omnes quos Deus ipse nos subjecit.

Non équidem nego vera esſe quæ narras; sed malo præceptórem consúlere, quàm tecum disputáre; alioquin *majus malum* me inducéres, quod est contentiónis vitium, multo magis à præceptóre vitandum.

Æquum dicis; meminerit igitur *præceptórem* admonére, cùm *rationem* nobis éxiget.

Ne putes me oblitúrum, præsertim cùm *res* ipsa *agátur*.

Col. 22. Rosſetus. Ferrerius.

Unde venis?

E foro.

Quid illic audiſti novi?

Nihil.

Nihilne?

Prorsus.

Mirum eſt te nihil audiſſe

nothing

nothing concerning war, or other English matters.

F. I doe not use to enquire after those things that doe not belong to me.

R. Be it so, yet you use to heare something as you goe to and fro.

F. That I may not tel you a lye, I heard something as I went along.

R. Tell me what, I pray you.

F. I have no time to tell you now.

R. Why not?

F. I must make haste somewhither else.

R. Whither?

F. It is nothing to you.

R. When will you come then and see us again, that we may hear it of you?

F. After dinner, if I have any leasure.

R. I pray you, see you may have leasure.

F. I will doe my best, but you hold me too long.

Fare you well.

Col. 23. *A. B.*

A. Whence come you?

B. From the market.

A. Who sent you thither?

B. My mother.

de bello, aut de cæteris rebus Anglicis.

De iis quæ nihil ad me pértinent, non soleo percontári.

Esto, sed tamen *aliquid vel in tránsitu audire soles.*

Nè mentiar, intellexi nonnihil *in tránsitu.*

Narra, quæso.

Nunc non est narrandi spatium.

Cur non?

Est mihi alió properandum.

Quónam?

Nihil ad te.

Quando igitur revíses nos, ut ex te istud audiámus?

A prandio, *si licébit per otium.*

Amabò te, sic liceat.

Dabo operam; sed *me détines diútiús.*

Vale.

Col. 23. A. B.

Unde venis?

A foro.

Quis te illûc míserat?

Mater.

What

A. What did you in the market?
B. I bought some peares.
A. Doe you not know we are forbidden to buy any fruit?
B. Who know's not that? For it was spoken openly in the hall.
A. How then durst you buy any peares?
B. My mother gave me a double, to buy me some for my drinking. What harm have I done, if I have done as my mother bade me?

Quid egisti in fori
Emi pyra.
Nescis nobis vetit
émere fructus
Quis illud ignorat
Nam dictum est
in aula.
Quî igitur ausus es
re pyra?
Mater déderat mi
tantem, ut mihi
in merendam.
Quid mali feci, si
matri?

Col. 24 *Francis. Dionysc.*

F. Where have you been these many dayes?
D. In the countrey.
F. In what place?
D. In our countrey-house.
F. What did you there?
D. I helped my father.
F. And what did hee?
D. He digged our vines.
F. When came you back from thence?
D. But yesterday.
F. What did your father?
D. He came back with me.
F. It is well done; but whither goe you now?

Col. 24. Francisc
Dionysius.

Ubi fuisti *his diebus*
Rure.
Quo in loco?
In *villâ* nostra.
Quid agebas illîc?
Ministrabam patri.
Quid verò ille?
Palitinábat vites nos
Quando illinc redist
Heri tantúm.
Quid pater?
Unà mecum reversus
Bene factum; sed
nunc is?

Straight home.

But when will you goe to the ſchool again?

To morrow (by Gods help) or at the furtheſt the day after.

Fare you well then in the mean time.

And fare you well, my *Francis*.

Rectà domum.

Sed *quando repetes ludum literárium?*

Cras (juvante Deo) aut *ſummum* perindie.

Ergò interim vale.

Et tu vale, mi *Franciſce*.

Col. 25. *Fontetius, Curtetus.*

F. When will *Blaſius* return?

C. I doe not know certainly; perhaps to morrow: but why doe you aske that?

F. Becauſe he hath taken the Bill away with him, and the maſter will be angry, if there be no body that can call it.

C. Leave that care to me; I have a copy of the Bill.

F. Will you call it then?

C. I will call it.

F. You ſhall doe well, and our Blaſius will doe you as good a turn, if ever there ſhall be occaſion.

Col. 25. Fontetius. Curtetus.

Quando reditúrus eſt *Blaſius?*

Non certò ſcio; fortaſſe die craſtino; ſed *cur iſtud rogas?*

Quia ſecum abſtulit *Catalogum*, & *præceptor iraſcétur*, ſi nemo ſit qui réciter.

Relinque mihi iſtam curam: habeo Catálogi exemplum.

Recitábis igitur?

Recitábo.

Bene facies, & *noſter* Blaſius *réferet grátiam*, *ſi qua ſe óffer et occaſio.*

Col. 26. *Garbinus, Furnarius.*

G. what dwelling have you?
F. My fathers houſe.
G. Whence doe you come now?
F. From home.
G. Where dined you?
F. At home.
G. Where will you ſup?
F. At your houſe, I hope.
G. How know you?
F. Your father himſelf invited me to day.
G. Where ſaw you him?
F. At *Varro's* houſe.
G. what buſineſſe had you there?
F. My father ſent me to carry a meſſage to him.
G. I would know likewiſe where you are to lye.
F. At my brothers houſe.
G. What buſineſſe have you with your brother?
F, He told our ſiſter, that he would ſpeak with me, when I had leaſure.
G. In what houſe doth he dwel?
F. In a certain hired houſe.
G. What, hath he no houſe of his own?
F. He hath one indeed, but hee doth let it out to certain tenants.
G. Doth he let out his own houſe then, and hire another mans?
F. Juſt, as you heare me ſay.

Col. 26. Garbinus, Furnarius.

Quod eſt tibi domicil
Paterna domus.
Unde nunc venis?
Domo.
Ubi prandiſti?
Domi.
Ubi cœnábis?
Domi veſtræ ſpero.
Quî ſcis?
Pater ipſe tuus hodie invitávit.
Ubi illum vidiſti?
Domi Varrónis.
Quod illûc erat tibi negu
um?
Pater me míſerat nun
tum aliquid.
Scire etiam *velim* ubi
cubitúrus.
Domi fratris.
Quid habes negotii cu
fratre tuo?
Dixit ſorori noſtræ, velle convenire me a
ſe.
In qua *domo* hábitat?
In quadam *conductitia.*
Eho, nullámne hab
própriam domum?
Habet quidem, ſed e
locat quibuſdam inqu
nis.
Locat igitur domum pr
priam, & *conducit de*
nam?
Scilicet, ut ex me audi
ſo

G.
F.
G.
F.
G.
F.
G.
F.
G.
F.
G.
F.

G. For how much doth hee let it?

F. For eighteen Italian pieces of gold, which they now call *Piſtolets*.

G. Why doth hee not dwell in that rather?

F. Becauſe it is not ſeated in a place convenient enough, or (as I may ſay) fit for the market.

G. But what doth he rent that houſe of another mans for?

F. A great deal more.

G. How much then?

F. Five and twenty.

G. It is a dear dwelling.

F. Very dear: but what ſhould one doe? the conveniency of the place cauſeth it.

G. Well, (that we may once make an end) I pray you, tell me, doe you know were you ſhal be to morrow?

F. I will come home again, that I may goe thence to the ſchoole, if God permit.

G. Why doe you ſay, If God permit?

F. Becauſe, without Gods permiſſion, we cannot ſo much as goe out of the houſe.

G. I heard that often of the maſter.

F. Why did you ask then?

G. Becauſe it can never be

Quanti locat?

Octódecim aureis Itálicis, quos nunc *Piſtolétos* vocant.

Cur illam non potiùs hábitat?

Quia ſit a non eſt in *loco ſatis commodo, ſive* (ut ità loquar) *mercatório.*

Sed illum aliénam quanti condúcit?

Longè pluris.

Quanti igitur?

Quinque & viginti.

Cara eſt habitatio.

Cariſſima: ſed quid agas? *loci commoditas id facit.*

Agè, (*ut aliquando tandem finiámus*) die precor, *ſciſne ubi cras futúrus ſis?*

Domum revertar, ut inde in ſcholam me cónferam, *ſiquidem permíſerit Dominus.*

Cur addis, Si Dóminus permíſerit?

Quia, *niſi permiſſu Dei, ne domo quidem exire póſſumus.*

Iſtud audívi ſæpe ex præceptóre.

Cur ergo rogábas?

Quia *nunquam nimis dici-*

ſatis

said too much which is well said; especially where the talk is of heavenly matters.

F. We have learned that too of the master.

G. True: but it is good to repeat such things often to exercise our memory.

F. See whither your first question hath brought us by little and little.

G. I desired but to jest with you in a word or two.

F. Come on, because wee have now exercised our minds enough, will you not bee content to exercise your body for healths sake?

G. What should I doe but be willing?

F. Let us goe play at hand-ball then, for I know you love that sport.

G. I love it indeed, but now I have not a ball.

F. Here is one for you, come after me.

G. I follow you with all my heart, doe you guide me well.

Col. 27. *The Creditor. The Debtor:*

C. When doe you look for your fathers return?

D. About eight dayes hence.

tur quod bene dictum vi, præsertim *ubi de bus divinis agitur.*

Istud quoque ex præce tore didicimus.

Verum: sed útile est lia sæpe repétere *memoriam exercendam*

Vide quò nos *sensim* a dúxerit tua prima inte rogatio.

Tantum volébam pau verbis tecum jocári.

Agè, quoniam nunc in animum exercúimus non vis etiam *cor exercére valetudi causâ?*

Quid ni velim?

Eámus igitur *lusum* palmáriâ, *nam eo la scio te delectári.*

Delector sanè, sed nu pilam non hábeo.

Ecce tibi; sequere me.

Ego te sequor libens, me bene dúcito.

Col. 27. Creditor. Debitor.

Quoad patris rédi expectas?

Hinc ad diem octavum

H

C. How know you the day?
D. My father himself writ to me.
C. His coming (I hope) will make you rich.
D. I shall be a richer man then Crœsus was, if hee bring good store of money with him when hee come's.
C. Will you give me that again then, which I lent you?
D. You need make no question, but if you need any more, I will not onely restore what was lent me, but will also make you amends.
C. How?
D. I will lend you money as well as you lent me.
C. There will be no need, I hope.
D. But you know not what may fall out.
C. Time is very short.
D. I doe not speak it to that end, as if I would bode some mischief.
C. What ever men may guess God rules all.
D. But why doe we make no more haste to get into the schoole?
C. You put us in mind in good time.

Quî scis diem?
Ipse pater ad me scripsit.
Adventus ejus (ut spero) *te ditábit.*
Crœso ditior ero, si bene nummátus vénerit.
Tunc mihi mútuum reddes?
Non est quod dúbites, quin, si tibi opus erit amplius, *non modò reddam mútuum, sed etiam réferam gratiam.*
Quomodo?
Pecuniam mútuam vicissim dabo.
Nihil opus erit, spero.
At *nescis quid possit accídere.*
Tempus est brevissimum.
Non eò dico, quod tibi vellem *ominári malum.*
Quicquid ominentur homines, Deus clavum tenet.
Sed *quid cessamus* recipere nos in auditórium?
Opportunè admones.

Col. 28. *Picus. Mactardus.*

P. When came you back from home?
M. I came back but now.
P. Where is your brother?
M. He tarried at home.
P. Why did he tarry?
M. To dine with my mother.
P. And you, why did not you tarry too?
M. I had dined already with my father.
P. Who waited on you?
M. The maide.
P. What became of your mother? where was she?
M. She was at home too, but busie.
P. What about?
M. About taking in wheat, which was brought us.
P. When will you goe home again?
M. When my father shall send for me.
P. What day will that be on?
M. Peradventure about foure dayes hence.
P. Why do you goe and come so often?
M. It is my parents minde so.
P. What do you at home?
M. What our father and mother bid us.
P. But in the interim you lose time at your book.

Col. 28. Picus. Mactardus.

Quando rediisti domo?
Tantùm redeo.
Ubi est frater?
Mansit domi?
Cur mansit?
Ut prandéret cum matre.
Tu verò, cur etiam non mansisti?
Jam prándera cum matre.
Quis vobis ministrábat?
Ancilla.
Quid mater? ubi erat?
Etiam domi, sed occupata.
Qua in re?
In recipiendo trítico, quod nobis advectum fuerat.
Quando redíbis domum?
Quum accersar à patre.
Quo die istud erit?
Fortasse *hinc ad quot dies.*
Cur *vos tam sæpe commutatis?*
Sic volunt parentes.
Quid ágitis domi?
Quod jubémur à parentibus.
Sed interim *perit studiórum tempus.*

It is not altogether lost.
What then?
As oft as my father is not necessarily employed, he exercise's us at all times, at morne, before dinner and after, before supper, after supper a good while, and last of all too before we goe to bed.
In what things doth he exercise you?
He doth exact of us those things especially, which we have learn't at the schoole all the week; hee looke's upon our Themes, and asks us questions about them; he oft-times gives us something to write down, sometimes in Latine, and sometimes in English; and sometimes also he propounds to us a short sentence in our mother-tongue, to turn into Latine; and sometimes on the contrary, he bids us turn something in Latine into English: lastly, before and after supper, we alwayes read something out of the English-Bible, and that when all the household is by.
Doth he ask you nothing concerning the Catechisme?

Non omnino perit.
Quid igitur?
Quoties pater non est *necessariò occupâtus*, omnibus horis exercet nos manè, ante & post prandium, ante cœnam, *à cœnâ satis diu*, postrémò etiam *antequam cubitum eámus*.
Quibus rebus vos exercet?
Exigit à nobis ea potissimum quæ tota hebdómade in schola didícimus; *Themata nostra inspicit, ac de iis nos interrogat, sæpe dat nobis aliquid, modò Latinè, modò Anglicè describendum*; interdum etiam nobis *propónit brevem sententiam vernáculo sermóne*, quam Latinè vertámus; interdum contrà, jubet aliquid Latínum Anglicè rêddere: postremò *ante cibum & post*, semper *ex Bibliis Anglicis aliquid légimus*; ídque tota præsente família.
Nihílne de Catechismo intérrogat?

M. He doth that **every Lords day**, unleſſe perhaps he be away from home.

P. **You tell ſtrange matters**, if they be but true.

M. Yea, they be far more then what I **have told you**; for I have forgot **the civilitie of manners**, touching which alſo he is wont to admoniſh us **at the table**.

P. **Why doth your father take ſuch paines** in teaching you?

M. That he may **by that meanes** perceive, whether we doe **take paines to no purpoſe** in the ſchoole, and **miſpend our time**, or no.

P. The diligence of the man is admirable, and ſo is his diſcretion.

O how you are bound to your heavenly father, that hath given you ſuch a father upon earth!

M. He grant, that we may never forget this, and other his benefits.

P. This is **a good and godly** wiſh; ſee that you have it not only in your mouth, but in your heart and more too.

M. I thanke you, **that you give me ſuch faithfull admonitions.**

Id facit *omni die* Dom[inico], niſi fortè dom[i] ſit.

Mira *narras*, *ſi* modo *vera*.

Imò, *ſunt longè* [mi]*quàm quæ tibi narr*[avi]ſum enim oblitus [ci]civilitátem, de qu[a] admonére nos ſol[e]*menſâ*.

Cur pater veſter [ta]*ſumit labórem* in [do]docendis?

Ut *ſic* intélligat, [ut] ſchola *operam* [lu]*& témpore abutá*[mur].

Mira hóminis dilig[en]atque adeò prúden[tia].

O quàm devincti [ſu]patri cœleſti, qui [dat]patrem in terr[is] vobis!

Faxit ille, ut hoc & [cæ]ra ejus beneficia [non] quam obliviſcámur.

Bonum & pium [& ſa]*optátum*; cura ut [id] non modò in or[e] in animo etiam [ſit].

Quod me tam ſæ[pe] *mones*, habeo tibi [gra]am.

We owe the duty of giving good adviſe to all, but eſpecially to our brethren.

To our brethren then onely?

I call thoſe here brethren eſpecially, who are joyned to us by faith in Chriſt.

You judge rightly: but I will goe ſee whether my brother be returned from home at laſt, for he is too apt to play the truant.

Bene monendi officium debémus ómnibus, ſed maximè frátribus.

Fratribúsne igitur ſolis?

Eos potiſſimùm fratres hic dico, qui ex fide in Chriſto nobis conjuncti ſunt.

Rectè júdicas; ſed viſo num frater domo tandem revérterit, nam *ad ceſſandum promptus eſt plus ſatis.*

Col. 29. *Myconius. Petellus.*

Doe you write in earneſt, or doe you play the foole?

Truly I am writing in earneſt; for why ſhould I miſpend my time?

But why doe you aſk that?

For I have ſeen ſometimes when you writ well.

I write better ſometimes.

How come's it to paſſe, that you write ſo badly now?

I want helps to write well.

Which I pray you?

Good paper, good inke, and a good pen.

For this paper of mine (as you ſee) doth ſink piti-

Col. 29. Myconius. Petellus.

Serióne ſcribis, an tu *ineptis?*

Equidem ſcribo ſeriò, cur enim témpore abúterer?

Tu verò cur iſtud rogas?

Quia vidi aliquando quum bene ſcriberes.

Scribo interdum mélius.

Quî fit igitur, ut nunc ſcribas tam malé?

Deſunt mihi bene ſcribendi adjumenta.

Quæ tandem?

Bona charta, bonum atramentum, bona penna.

Nam *hæc mea charta* (ut vides) *miſerè perfluit,*

fully, my inke is waterish and whitish, my pen is soft and badly made.

M. Why did you not provide all those things in time?

P. I wanted money, and doe want it now too.

M. Thou hast fallen upon that common Proverb, He that wanteth money, wanteth all things.

P. So it fareth with me.

M. But when doe you hope you shall have it?

P. My father will either send to me, or come himselfe the next market day.

M. I will help you in the mean time.

P. If you can doe so much, you will doe me a great kindnesse.

M. Take this six pence as lent you towards getting paper and other things.

P. How truly was that spoken, A sure friend is tried in a doubtfull matter! But what doth move you, to deal so kindely with me of your own accord?

M. That love of God, which (as *Paul* saith) is shed abroad in our hearts.

P. Wonderfull is the power of Gods spirit, which is the

atramentum est aqu[osum] & subalbidum, [pe]nna mollis & malè pa[rata]

Cur ista *omnia* [non] non *providisti?*

Pecúnia mihi déest, nunc etiam deest.

Incidisti in illud vul[gare] Proverbium, *Cui pecunia, huic desunt omnia.*

Sic agitur mecum.

Sed quando te spero ceptúrum?

In mercátu próximo ter ad me missúrus aut ipsemet venturus.

Ego te intérea juvabo.

Siquidem id potes, [hoc] beneficio me affecer[is]

Accipe hos sex asses tuò ad chartam & tera comparanda.

Quàm verè dictum e[st] lud, *Amicus certus incertâ cérnitur!*

Sed quid te impell[it] *mihi ultrò tam bene facias?*

Cháritas illa Dei, q[uam] *Paulus* ait) effusa córdibus nostris.

Mira est vis divini Spi[ri]tûs, qui ejus aurora

author of that charity.
But in the mean time I must think, how I may be able to requite you.

M. It is a small matter; forbear to take any such thought, lest it hinder you, that you cannot sleep quietly: onely restore me what is lent you, when you can conveniently.

P. I shall restore it (I hope) ere it be long.

M. Let us goe to prayers, that we be not set down.

P. Say one thing more, if it please you.

M. What is that?

P. That we be not sent supperlesse to bed to night.

M. Ha, ha, he.

charitátis.
Sed mihi *interim est cogitandum, quómodo tibi réferam gratiam.*

Parva res est; omitte istam cogitatiónem, ne te impédiat, quò minùs *in utramvis aurem dórmias*; tantúm redde mútuum, *quum tibi cómmodum fuerit.*

Reddam (ut spero) *propédiem.*
Eámus ad precatiónem, nè notémur.
Adde unum, si placet.

Quid est?
Nè *hodie incœnáti mittámur cúbitum.*
Ha, ha, he.

Col. 30. *Velusatus. Stephen.*

Col. 30. Velusatus. Stephanus.

V. At what a clock got you up to day?
S. A little before five.
V. Who 'waked you?
S. No body.
V. Are the rest got up already?
S. No, not yet.
V. Did you not goe to call them up?
S. I did not goe.

Quotâ horâ surrexisti hodie?
Paulò ante quintam.
Quis te expergefécit?
Nemo.
An cæteri jam surrexérunt?
Nondum.
Non ivisti illos excitátum?
Non ivi.

V. Why ſo?

S. I know not, unleſſe becauſe **I thought that did not belong to me?**

V. Doe not they call you up ſometimes?

S. Yes very often.

V. Therefore you ought to doe the like.

S. I confeſſe, I ought.

V. **Remember then, that you doe it hereafter.**

S. I will remember, **by Gods help.**

V. But you, what have you done, **ſince you got out of bed?**

S. Firſt, I prayed unto our heavenly father upon my knees in the name of his ſonne our Lord Jeſus Chriſt.

V. **Well done**; what then?

S. Then I got my ſelfe ready, and **cheriſhed my body pretty well**, as become's a Chriſtian; laſtly I betook my ſelf to my daily ſtudies.

V. If you ſhall goe on to doe on that faſhion, **doubt not, but God will bleſſe your ſtudies.**

S. He hath ever helped me hitherto, **ſuch is his goodneſſe**; nor will he (I hope) forſake me.

V. **Thou ſayeſt well**: nor will he make your hope fruſtrate.

Quamobrem?

S. Neſcio, niſi quia non *tábam illud ad me* [15] *nere.*

V. An non te illi éxcitant[i] terdum?

Imò ſæpiſſime.

Debuiſti igitur ſimile [f] [20] cere.

S. Debui, fateor.

V. *Memento igitur ut poſ[t] facias.*

S. Meminero; *Deo juv[ante]*

V. Sed tu, quid feciſti, *ex[pe] ſurrexiſti è lecto.*

S. Primùm flexis genib[us] precátus ſum Patr[em] cœleſtem in nomine [f] [30] lii ejus, Dómini noſ[tri] Jeſu Chriſti.

V. *Factum bene*; quid poſte[a]

S. Deinde ornávi me, & c[o] *rávi corpus mediócrite[r]* [35] ut Chriſtiánum dece[t] poſtremò ad quotidi[a] na ſtudia me réculi.

V. Si perges ſic fácere, *ne d[u] bites quin Deus tua ju[vet]* [40] *ſtudia.*

S. Adhuc me ſemper juvi[t] *quæ eſt ejus benigni[tas]* nec me (ut ſpero) deſ[e]linquet.

V. *Rectè lóqueris*; nec [45] ſpem tuam fruſtrábitur.

S. **The laſt yeer** I learn't in my Cato; *Keep hope, hope doth not leave men, no not dead.*

V. You have done well, to remember it; for it is an **excellent ſaying, and beſitting a Chriſtian.**

S. But the author of that book was not a Chriſtian.

V. He was not, **the thing is certain.**

S. Whence then did he get ſo many gallant ſentences?

V. Out of the heatheniſh Philoſophers eſpecially. For even they (being enlightened by Gods Spirit) ſpake very many things which are agreeable to the word of God; **which** you alſo may be able to perceive at laſt, if you will **follow your book.**

S. I ſhall follow it (I hope) if God ſend my father to live longer.

V. Pray earneſtly and from your heart that that may be ſo.

S. I pray for that often every day.

V. The Lord God grant you perſeverance in every good work.

S. I wiſh you the ſame, that you wiſh me; and I thank you that you have

Anno ſuperióre didici in Catóne; *Spem vetine, ſpes una hominem nec morte relinquit.*

Quòd retinueris, bene feciſti; eſt enim *egregia ſententia, & homine Chriſtiáno digna.*

Atqui autor ejus libri non fuit Chriſtiánus.

Non fuit, *certa res eſt.*

Unde igitur ſumpſit tot pulchras ſententias?

Maximè ex *Philóſophis Ethnicis.* Nam (& ipſi divino Spiritu illuminâti) plúrima dixérunt quæ ſunt verbo Dei conſentánea; quod tu quoque videre aliquando póteris, ſi *literarium ſtudium proſequêre.*

Ego próſequar (ut ſpero) dúmmodo ipſe Deus det patri meo vitam longiórem.

Precáre diligenter, & ex animo, ut illud contingat.

Quotídie id precor ſæpe.

Det tibi Dóminus Deus in omni ópere bono perſeverántiam.

Quod mihi optas, idem tibi precor; & gratias ago, quòd me tam

advíſed

advised me so like a brother.

fraterne monueris.

Col. 31. *Dominicus. Barrasius.*

Col. 31. Dominicus. Barrasius.

D. Where are your wall-nuts ?

Ubi sunt juglandes tuæ ?

B. What wall-nuts doe you talk of ?

De quibus loqueris juglándibus ?

D. Which you had to day for a prize.

Quas hodie *ex præmio* accepisti.

B. Doe you aske where they are ? As if I were bound indeed to keep them for you.

Ubi sint rogas ? quasi verò tibi servâre debúerim.

D. I doe not mean so ; but I ask what you have done.

Non sic intélligo ; sed quæro quid féceris.

B. I have eaten them for my drinking.

Edi in merendam.

D. Hast thou eaten them, silly boy ? why did you not keep them rather to play withall ?

Edisti, miser ? cur potiùs non servábas ad ludendum ?

B. I had rather eat them, then lose them.

E'dere malui, quàm pérdere.

D. You could lose but twelve.

Non póteras pérdere nisi duódecim.

B. I confesse it.

Fáteor.

D. But if luck had served, you might have won two hundred, or perhaps more.

Quòd *si fors tulisset*, potuisses ducentas, aut fortassè plures lucrifácere.

B. Game is hazardous, as folks commonly say.

Dubius est (ut vulgò dicitur) *ludi eventus.*

D. What then ? we ought alwayes to be indifferent

Quid tum ? Ubique *parati esse* debémus *in utramvor-*

both wayes, and to take in good part whatever shall betide us.

B. I know that, but I am not very skilfull at that kinde of play.

D. Goe thy way, thou wilt never thrive.

B. There is no body thriv's, except God will; neither would I grow rich by gaming.

D. Therefore (I see) I must goe look for another play-fellow.

B Truly I doe not hinder you.
But tarry a little.

D. What would you have?

B. What doe you mean by luck, which you mentioned to me even now?

D. Fortune it self.

B. And what is fortune?

D. It is the opinion of Fooles.

B. What doe fooles think of Fortune?

D. I have no leasure now to answer you about this; but see the matters note upon *Cato*.

B. Upon what place?

D. Upon that verse,
Fortune indulgeth bad men, to their hurt.

B. As I perceive, you are not ignorant, what Fortune is.

D. I know very well, that Fortune is nothing.

que partem, & boni consulere quicquid nobis evénerit.
Istud ego scio, sed *non sum admodum ludendi peritus in eo genere.*
Abi, *nunquam rem facies.*

Nemo rem dolo facit, nisi Deo volente; ergo ego dari ex ludo velim.

Ergò (ut video) *quærendus est mihi collusor alius.*
Nihil sanè impedio.

Sed mane parumper.
Quid vis?
Quid tu vocas sortem, de qua hic mihi mentiónem feciſti.
Ipsam fortúnam.
Quid autem est fortúna?
Stultórum est opinio.
De fortuna quid opinantur stulti?
Nunc mihi non vacat de hoc tibi respondere; sed vide annotationem præceptoris in *Catonem.*
In quem locum?
In illum versiculum,
Indulget fortuna malis, ut lædere possit.
Ut video, non ignoras, quid sit Fortuna.
Satis scio fortunam nihil esse.

Why

B. Why then did you say, *But if luck had served?*

D. Such a word overslipped me so to speak it, after the manner of the Gentiles.

For their books (as the master oft doth teach us) are full of such wicked doctrine.

B. No wonder, for they had not the true knowledge of God.

D. But doe you hear, my *Barrasius*, if you would dispute any more, get some body else to dispute with you; for I must now goe play in good earnest;

Yet I would admonish you againe first as you did me.

B. O what a kindnesse you shall doe me!

D. Did not you say these words, *Game is hazardous?*

B. I confesse I said it, but I fenced it before.

D. How doe you understand that?

B. For I added these three words, As folkes say.

D. O crafty fox! You have stop't my mouth.

But these things be spoken betwixt our selves without hatred or ill-will.

Cur ergò dixisti, *Quod si sors tulisset?*

Excidit mihi sic loqui, Ethnicórum more.

Nam eorum libri (ut docet præceptor) pleni sunt ejúsmodi impiâ doctrina.

Nihil mirum, nempe illi veram Dei cognitionem non habuérunt.

Sed audi, mi *Barrási*, si vis amplius, disputáre *quære tibi alias disputatores*; nam mihi nunc seriò ludendum est;

Volo tamen priùs te vicissim admonére.

O quàm gratum mihi feceris!

Non tu dixisti hæc verba, *Dubius est ludi eventus?*

Fateor me dixisse, sed præmunivi.

Quomodo istud intélligis?

Addidi enim hæc tria verba, *Ut vulgò dicitur.*

O astútam vulpéculam! Os occlusisti mihi.

Sed *hæc inter nos* sine odio aut malevolentia dicta *sint*.

Eo

B. God knoweth both our mindes.
Novit Deus utriusque animum.

D. For he is the onely searcher of hearts.
Est enim ille solus cordium scrutator.

But what will you doe; will you be drowzing here alone?
Sed quid tu, vis hîc solus otio torpescere?

B. I am thinking, with what sport I should exercise my self.
Cogito, quo lusu me exercream.

D. As if indeed it were to be thought on any longer.
Quasi verò sit diútiùs cogitandum.

Come, follow me, I will lend you some wall-nuts.
Agè, séquere me, dabo tibi mútuò juglandes.

B. Now you speak like a friend; but when shall I give you them again?
Amicè nunc loqueris; sed quando reddam?

D. When two Sundays fall together, if you can no sooner.
Ad Græcas Calendas, si non potes citiùs.

B. O pleasant youth! let us goe.
O festivum caput! eámus.

Col. 32. *H. I.*

H. James.
Jacóbe.

I. What would you have?
Quid vis?

H. Let us say our lesson together.
Repetámus unà prælectiónem.

I. I have no leasure.
Non est mihi ótium.

H. What businesse have you?
Quid habes negótii?

I. I will write.
Volo scribere,

H. What are you going to write?
Quid scribere paras?

I. The masters dictates.
Dictata præceptoris.

H. Why did you not write them yesterday?
Cur heri non scripsisti?

I. At what time should I have writ them?
Quo tempore scripsissem?

When

H. When you played.

I. But I would not lose my opportunity of play.

H. Ah you idle boy, you think of nothing, but playes. Have we not three houres free on Wednesdays, and Saturdays?

I. They are free indeed, but destined, deputed, appointed and assigned to sport.

H. I, they are devoted partly to sports, or some honest recreation; and partly to studie.

I. I confesse onely for them that will kill themselves at their bookes.

H. Could not you spare an houre and a half from your play yesterday, or at least but one hour?

I. Doe you ply your book as much as you will; and I will play as long as I may.

H. Truly you may for me, but in the mean time you will doe little good at your book.

I. Doe not I give the master satisfaction?

H. So and so.

I. Will you then, you studious young-man, be severer then the master himself? Let me alone at last; Minde you your own

Quum luderetur.

At ego *nolébam amittere* H.
ludendi occasiónem.

Ah piger, *nihil aliud*
quàm lusiones meditaris.
Nonne diébus Mercurii & Sábbati ternæ sunt horæ liberæ?

Liberæ quidem sunt, sed ad lusum destinatæ, R.
deputátæ, attributæ, C.
assignátæ.

Imò, partim lusibus aut R.
alicui honestæ remissióni; partim studio literario sunt dicátæ. C.

Fateor duntaxat iis qui volunt *immori studiis.* R.

Non póteras heri sesquihóram detráhere ludo C.
tuo, aut saltem horam R.
únicam? C.

Tu stude quantùm voles; ego verò ludam quamdiu licébit.

Per me quidem *licebit,*
sed interim *parùm promovebis in literis.* R.

Nonne præceptóri satisfácio? C.

Vtcunque.

Tu igitur studióse, vis esse præceptóre ipso severior? R.

Omitte me tandem;
Age tuum negótium, ego
meum

businesse, and I mine.
H. Well, doe as you list.

meum.
Age, *age ut libet.*

Col. 33. *Rufus. Castrensis.*

Col. 33. Rufus. Castrensis.

R. When will you goe again to the schoole?
C. I know not.
R. Why doe you not put your father in minde about this matter?
C. What? doe you thinke I care?
R. Very little, I believe.
C. Indeed you say true.
R. It is sign enough that you doe not love learning.
C. I can read, and write, and speak Latine pretty-well; what need I so much knowledge? I know more, then three Popish Priests.
R. O poor Youth! doe you so slight a thing that is unvaluable?
C. Why doe you exclaime so? How come I to seem so poor to you?
R. Friend, I have done you no wrong. For what I said to you, is no railing matter; that

Quando *répetes ludum literá rium?*
Nescio.
Cur de hac re patrem non ádmones?
Quid? *putas me curare?*
Parùm ádmodum, ut credo.
Profectò verum dicis.
Satis est signi te non amáre líteras.
Scio légere, scribere, Latinè loqui mediócriter; quid opus est mihi tanta scientia?
Ego plura scio, quàm tres sacerdótes Papístici.
O miserum adolescentem! *siccine rem contemnis inæstimábilem?*
Quid tu sic exclámas?
Unde tibi videor miser?
Amice, *nulla tibi à me facta est injúria.*
Quod enim dixi tibi, *non est convitium*; ne tu in

you

you may not take it ill; but I pity you, that contemn that, which asserteth happinesse.

C. Gain, riches, and pleasure afford happinesse.

R. Nay, those things have been many mens overthrow; although riches are Gods gift, and doe no hurt, unlesse it be to them that abuse them: but indeed no possession is more pretious to a man then vertue, and the knowledge of honest things.

C. You will make us a sermon then, for ought that I see.

R. I wish you had diligently heard godly sermons?

C. Fie upon it, you weary me with your noyse. Would you have any thing?

R. That God would blesse you with a right minde.

C. Perhaps you have more need of it then I. Fare you well.

malam partem accipias; sed misereor tui qui id contemnis quod *felicitatem parit.*

Lucrum, divitiæ, & voluptas felicitatem pariunt.

Imò, *ista multis fuerunt exitio*; tametsi *dona sunt donum Dei*, non *nocent*, *nisi iis qui abutuntur*: verum enimvero *nulla est hominis* pretiosior *possessio quàm virtus, & verum harum rerum cognitio.*

Vis igitur *concionari*, ut video.

Utinam divinas conciones audivisses diligenter. Hem, *obtundis me.* Nunquid vis?

Ut bonam mentem det tibi Deus.

Ea fortasse tibi magis opus quàm mihi. Vale.

Col. 34. *A. B.*

A. I wonder what you mean; you are almost

Col. 34. A. B.

Miror quid tibi velis; fere semper es otiosus

always

always idle, or prating, or playing the fool.

B. What would you have me doe?

A. To ply your book diligently.

B. Why doe you counſell mee that?

A. Out of my love towards you, and for your own benefit.

B. It is in vain for you to counſell me.

A. Why ſo?

B. Becauſe I have no minde to my book.

A. What then have you a mind to?

B. To learn ſome trade ſuitable to my diſpoſition.

A. Have you unbethought you already what trade would pleaſe you moſt of all?

B. Long agoe.

A. Why then doe you not acquaint your Father?

B. I never durſt.

A. Why not?

B. I am afraid he ſhould be angry with me.

A. Intreat the maſter, that hee would tell him.

B. Nay, I intreat you;
Doe you your ſelf tell the maſter from me, for I cannot, becauſe I am too bashfull.
Will you doe what I intreat you?

aut garris, aut ineptis.

Quid vis faciam?

Ut ſtúdeas diligenter.

Cur me iſtud mones?

Pro meo in te amóre, tuáque utilitáte.

Fruſtra mones.

Quid ita?

Quia *non eſt mihi ánimus in líteris.*

Quid ergo velles?

Diſcere aliquam artem aptam ingénio meo.

Jámne cogitaſti, quænam ars tibi pláceat potiſſimum.

Jam prídem.

Cur ergò *patrem* non *admones?*

Nunquam auſus ſum.

Cur non?

Vereor ut mihi iraſcátur.

Roga præceptórem, ut illi dicat.

Imò te oro;
Dic tu ipſe præceptóri meis verbis, nam *verecúndia me impedit.*

Faciéſne quod rogo?

A. I will be ſure to doe it, and that too as willingly as can be.
For it troubles mee much to ſee you ſo careleſſe.

Faciam certè, idque libentiſſimè. M.
Valde enim *tædet me* videre te adeò remiſſum.

B. O what a curteſie will you doe me!

O quàm mihi gratum facturus ceris!

A. But the maſter will call you to him.

Sed præceptor te appellabit. F.

B. What then? An occaſion offered will make mee bold to open my minde freely.

Quid tum? *Oblata occaſio me audácem reddet aperiendam mentem meam libentè* M.

A. You are in the right of it.

Rectè júdicas.

B. Doe you then ſee you remember your promiſe; and afterwards tell me what anſwer he give's you.

Tu igitur *fac promiſſi memineris*; deinde *renuntia mihi quid ille tibi reſpondérit.* F.

A. Otherwiſe I ſhould but be a bad meſſenger for you.

Alioquin eſſem tibi nuncius inútilis. M.

Col. 35. *Michael. Friſius.*

Col. 35. Michael. Friſi

M. God ſave you, *Friſius*.

Salve, *Friſi.*

F. And God ſave you too, *Michael.*

Tu quoque ſalvus ſis, Michael.

What a clock is it?

Quota eſt hora?

M. You ſhall preſently hear it ſtrike halfe an hour paſt five.

Mox audies ſonum ſexagéſimæ horæ poſt quintam. F.

F. It is well, we ſhall bee there ſoon enough.

Bene habet, matúrè ſatis adérimus. M.

M. I am glad I have met you, that wee may talk in Latine together all the while as we goe.

Gaudeo me tibi occurriſſe, ut euntes Latinè tantiſper colloquámur.

F. Truly that is a profitable and pleaſant exerciſe.

Ea ſanè eſt útilis & jucunda exercitátio.

M. As oft as I light upon any of these **loose Rascals**, I had rather meet with **a carter**. For I cannot think upon any thing by the way for them, **their manners are so distastfull to me.**

Quoties incido in áliquem ex istis *dissolutis nebulónibus*, mallem *rhedárium* offendisse. Non enim per eos mihi licet aliquid in via meditári, adeò *mihi sunt eórum mores odiósi.*

F. No wonder. For they are commonly such, as will neither speak any good, nor **endure to hear it.**

Nil mirũ. Nam ferè sunt ejusmodi, ut neq; loqui velint quidpiam boni, *neque audíre sustineant.*

M. What should you doe with them, that have no care, but that they may satisfie their lusts?

Quid cum illis agas, quibus nihil est curæ, nisi ut suas libídines expleant?

F. **They talk of nothing,** but their dainty dishes, and **meer bezling together in private alehouses.**

Nihil aliud crepant, nisi suas cupédias, & *meras compotatiónes in secrétis caupónulis.*

M. I, and **they laugh at us a pace,** becausse we speak Latine **up and down the streets:** **And that is the worst thing of all,** that they will never suffer themselves to be admonished.

Etiam *nos irrident plenis buccis*, quòd Latinè *per vicos* loquámur: *Illud verò est omnium péssimum*, quòd nusquam se patiuntur admonéri.

F. Because indeed (as the Prophet saith) There is no fear of God before their eyes.

Quia scilicet ut ait Propheta (non) est timor Dei ante óculos eorum.

M. If you shall begin **to advise them** any thing **fatrely,** you shall presently hear, **Hold your tongue, you Preacher, you fill my head full of noyse.**

Si quid occœperis *amicè commonére*, statim audies, *Tace, concionátor, obtundis.*

But if you shall say, I will have you to the master, or to the monitor; they cry, oh, doe I care! you dare not.

For if you should tell of me I would be meet with you.

F. Nay indeed they will baste you presently, if the place be far enough out of every bodies sight.

M. Truly, when one of them found me lately in a by-corner he gave me two sound checks upon either cheek, and presently ran away.

F. And what did you in the mean time I pray you?

M. Why doe you ask that?
It was so suddainly don, that I could scarce see the fellow.

F. But how are we come so quickly and leasurely to the school?

M. So it is usually wont to fall out to them that are talking together.

F. Come, let us goe in without any noyse and stir, that we doe not hinder them that are at their books.

Quòd si dixeris, Dic te ad *præceptorem*, aut observatorem; oh, *curo*! inquiunt: tu audéres.

Nam si me accusáres, *ferres impúné*.

Imò verò *te continò berábunt*, si *locus semótus ab arbitris*.

Profectò, quum quí eórum me nuper offendisset in quodam recessu *impégit mihi in utramque malam duos ingentes laphos*, & *aufugit* continuò.

Quid tu, quæso, interea?

Quid istud quæris?
Tam istud súbitum fuit ut vix hóminem aspicere potúerim.

Sed quî tam citò & ad scholam pervenimus?

Sic ferè confabulántibus usu venire solet.

Agè, ingrediámur sine múrmure & strépitu, *studentes offendámus*.

Col. 36, *Probus. Amiculus.*

P. Whence bring you that lit-

Col. 36. Probus. Amicu

Unde adfers istam

tle-coat, (jump-coat, Gippo?)

A. From home.

P. What will you doe with it?

A. I will put it on.

P. It is not time to change it now.

A. When then?

P. To morrow morning, when you rise out of your bed.

A. Thou giveſt me good adviſe. I will tarry.

Col. 38. *Antonie. Daniel.*

A. O brave! I heard your ſiſter is married.

D. You heard that which is true

A. Who is her husband?

D. A certain citizen of Lyons, **come of honeſt parents.**

A. Is he rich?

D. **So is he thought to be,** but yet my father value's theſe things a great deale more; firſt, that he is a **well-behav'd young-man:** next, that he is not onely a **very good** ſcholar, but **one that loves learning very** well; and laſtly, that hee is **one that ſerve's God** truly, and is **a main Profeſſor of Chriſtianity.**

A. **You tell me notable commendations of the young man.**

niculam?

Domo.

Quid vis facere?

Volo indúere.

Nunc non eſt mutandi tempus.

Quando igitur?

Cras manè, quum ſurges è lecto.

Bene mones. Expectábo.

Col. 38. Antonius. Daniel.

Euge, audivi ſorórem tuam nupſiſſe.

Verum audiſti.

Quis eſt marítus ejus?

Quidam civis Lugdunenſis, *honeſtis parentibus progénitus.*

Eſtne dives?

Sic *habétur*, ſed tamen pater meus hæc longè pluris facit; primùm quòd ille ſit *bene morátus adoleſcens*; deinde, quòd non ſolùm *doctiſſimus*, ſed etiam *bonarum literárum amantiſſimus*; denique, quòd *verus Dei cultor, & Chriſtiánæ religiónis ſummus obſervátor.*

Mihi narras egregios adoleſcentis titulos.

O that happy ſiſter of yours who by Gods bleſſing hath got ſuch an huſband!

D. Truly you may not unjuſtly call her happy, if ſhee can but ever acknowledge that bleſſing, ſo as to remember alwayes that it came from Gods goodneſſe, and therefore to give him everlaſting thanks for it.

A. I believe ſhe will doe it.

D. So I hope indeed: for ſhee hath been alwayes inſtructed ſo by her parents in the **Chriſtian Religion.** But now **my occaſions at home call me back to an other place.** Therefore farewell my *Antonie.*

A. And fare you well too, moſt ſweet *Daniel.*

D. Would you have any thing?

A. That you would have me very heartily commended to all your friends, eſpecially to your father and mother, and the **new married wife** her ſelf; and tell her **that I wiſh her much joy of her happy wedding.**

D. Truly I will doe that, and **with all my heart too.**

O felicem ſorórem tuam quæ Dei beneficio talem virum nacta eſt!

Fœlicem ſanè haud abs dixeris, ſiquidem bonum illud perpétuò agnoſcat, ut ſemper meminerit ex Dei bonitáte profectum eſſe, ob ídque immortales agat eidem grátias.

Credo id factúram.

Ita ſpero quidem: ſic enim à parentibus inſtituta eſt in *doctrinâ Chriſtiánâ.*

Sed *me* jam *aliò* révocant *doméſtica negótia.*

Ergò vale, mi *Antóni.*

Tu quoque bene vale ſuaviſſime *Daniel.*

Nunquid vis?

Ut verbis meis dicas ſalútem plúrimam omnibus, præcipuè patri, matríque & *novæ nuptæ*; méque ſibi *gratulári faustum illud conjúgium.*

Ego verò id faciam quidem *libentiſſimè.*

Col. 38. *Henry. Gerard.*

I did not ſee you to day at

Col. 38. Henri: Gerard.

Hodie te non vidi in

the ſermon, what mean's that?

G. I know not what it ſhould mean, yet I was there.

H. Tell me what you have remembred.

G. It belongs not to you to call me to an account.

H. Truly I doe not require it. But I ask you that, that we may confer together for our memories ſake.

G. I rather chooſe now to call to my minde by my ſelf. You ſhall hear me if you will, when the maſter ſhall ask us before dinner.

H. What harm would it be, if we ſhould now confer among our ſelves about that matter?

G. It would be no harm, I confeſſe; but I have no liſt to it now.

H. Your liſt rule's you then.

G. Let me alone; why doe you trouble me?

H. Truly I let you alone; but hear me one word. It doth not become a boy to be peeviſh.

G. Nor doth it become a boy to be ſo troubleſome.

cióne, quid illud ſibi vult?

Quid ſibi velit neſcio, ego tamen interfui.

Narra mihi quæ mandaſti memóriæ.

Non eſt tuum à me rationém exígere.

Ego quidem non éxigo, verùm id rogo, ut memoriæ cauſâ conferámus unâ.

Malim nunc ſolus recordári.

Audies me (ſi voles) quum præceptor ante prandium nos interrogabit.

Quid mali eſſet, ſi nunc inter nos de ea re conferámus?

Nihil mali eſſet, fateor; ſed *nunc mihi non libet.*

Tua igitur *te libido regit.*

Omitte mecum moleſtus es?

Omitto ſanè; ſed audi unum verbum. *Non decet puerum eſſe moróſum.*

Nec *puerum decet* eſſe *tam moleſtum.*

Col. 39. *Rublius. Lepuſculus.*

R. What have you done with my ruler?

L. I left it in the upper gallery.

C. 39. Rublius. Lepuſculus.

Quid feciſti de regulâ meâ?

Reliqui in *pérgulâ ſuperiore.*

Why

R. Why have you left it?
L. I forgot it.
R. It is not wel done; but thus you uſe commonly to do, when any thing is lent you.
L. I am ſorry for my negligence.
R. It is not enough to be ſorry, unleſſe you would alter your manners.
L. I will pray to God, that he would change them for me.
R. If you be wiſe; elſe no body will lend you any thing hereafter.
L. I thank you, that you adviſe me ſo kindely.
R. Goe now and fetch my ruler; for I want it to rule my paper with it.

L. Now I am going.
R. Bring it to me into my chamber.
L. You ſhall have it preſently.

Cur eam reliquiſti?
Oblitus ſum.
Non rectè factum? ſed ſic ferè ſoles, ſiquid E. fuerit commodatum.
Piget me negligentiæ meæ.
Non ſatis eſt dolére, mores mutáre velis. B.
Deum precábor, ut mihi mutáre velit.
Si ſapis; alioqui nemo tibi poſthac commodare volet.
Habeo grátiam, quòd me tam amicè monueris.
I nunc peritum meam regula; eſt enim ea mihi opus *ad ducendas in chartâ lineas.* E.
Nunc eo.
Refer ad me in cubiculum.
Mox habebis.

Col. 40. *Emericus. Baldus.*

E. Why doe you laugh to your ſelf?
B. What is that to thee?
E. Becauſe perhaps you laugh at me.
B. How came you to ſuſpect ſo much?
E. Becauſe you are a naughty boy.
B. Truly we are all naught; but I am not worſe then you.

Col 40. Emericus. Baldus.

Cur *ſolus rides?* N.
Quid tua? M.
Quia fortaſſe rides me. N.
Unde tibi orta eſt iſta ſuſpicio?
Quia *malus es.*
Omnes quidem mali ſumus; at ego te pejor non ſum. M.

Deb

Doth no body laugh then, unleſſe he laugh at ſome body?

E. I doe not mean ſo; but he that laugh's to himſelf (as I have often heard) is either a fool, or thinketh ſome miſchief.

B. I know not whoſe ſaying that is; but whoſe ſoever it is, it is not alwayes true: yet I take your admonition in good part, & adviſe you too as well as you doe me, that you would have a care you be not ſuſpicious; For fearfull and ſuſpected perſons wiſh moſt for death, as it is in our morall verſe.

E. I remember it. Nevertheleſſe I take your admoniti on in good part.

Nemo igitur ridet, niſi aliquem irrideat?

Non ſic intelligo; ſed *qui ſolus ridet* (ut ſæpe audivi) *aut ſtultus eſt, aut aliquid mali cogitat.*

Iſta ſententia cujus ſit neſcio; ſed cujuſcunque ſit, non eſt perpetuò vera: tamen admonitiónem tuam in bonam partem accipio, téque moneo viciſſim, ut *caveas ſuſpicioſus eſſe*; Nam *timidis & ſuſpectis optatiſſima mors eſt*, ut eſt in moráli noſtro cármine.

Mémini. Boni tamen cónſulo admonitiónem tuam.

C. 41. *Nathanael. Mercurius.*

Nathanael. Mercurius.

N. Whence come you?

M. From home.

N. What are they doing at your houſe?

M. It makes no matter to you.

N. I confeſſe it, but we uſe commonly to aſk our friends thus, juſt as if we ſhould aſk, How do you? How go all things with you?

M. It doth not become one to enquire over much

Unde venis?

Domo.

Quid ágitur domi veſtræ?

Nil tua refert.

Fáteor, ſed familiáres ſic rogáre ferè ſolémus, perinde quaſi rogémus, *Ut valétis? quomodo ſe veſtræ res habent?*

De re alienâ nimium percontári non decet.

after

after another bodies matters.

N. I hold my tongue; but you seem to me to be over-wise respecting your age.

M. I say nothing as my own; I have heard it often.

N. I thank you, that you advise me so friendly; hereafter, by Gods blessing, I will take heed of playing the fool.

M. So you shall be wise by little and little.

C. 42. *Humbertus. Plautinus.*

H. Ho you sirrah, the master is here.

P. What then?

H. Look back at him.

P. Why so?

H. That you may put off your hat to him, and salute him as he come's.

P. It become's me to doe so, but I was thinking of another thing.

H. Hold your peace.

Col. 43. *Pontanus. Markus.*

P. Whence come you?

M. From abroad.

P. What went you out for?

M. To make water.

P. What like weather is it?

M. Mistie.

P. Doth it thaw?

Taceo; sed *videris mi pro ætate nimis sapere.*

Nihil meum dico; id a- ísæpe.

Habeo gratiam, quòd m adeo amicè monea posthac, adjuvan Deo, *cavébo ineptu se.*

Ita paulátim sapies.

Humbertus. Plautinus.

Heus tu, præceptor adest

Quid tum?

Réspice ad illum.

Quamobrem?

Ut ei *caput áperias*, & ve nientem salútes.

Ità docet facere, sed *aliu cogitabam.*

Tace.

Col. 43. Pontanus. Marcus.

Unde redis?

Foris.

Cur exieras?

Réddítum urinam.

Qualis est cœli facies?

Nebulósa.

An gélat?

M. The froſt doth ſo give again, that the ſnow begin's wholly to melt.

Sic reſolvitur gelu, ut nives omnino liqueſcant.

P. And what doth it rain too?

Etiámne pluit?

M. I felt ſomething drop from above.

Senſi aliquid ſupérnè diſtillare.

P. Perhaps from the houſe-eaves as you went along

Fortaſſe *in tránſitu, ſtillicidio tecti.*

M. Nay, I know it was from the clouds; and if you doe not believe me, look your ſelfe.

Imo, è núbibus ſcio; *quod ſi non credis, vide tu ipſe.*

P. As if I may not believe you in ſuch a ſmall matter.

Quaſi ego tibi non credam in re tantilla.

M Why then did you ſeem to make a queſtion?

Cur igitur dubitáre videbáris?

P. That I might have a little more talk with you.

Ut plúribus verbis tecum fabulárer.

M. To what end ſerves that?

Quorſum id pertinet?

P. To exerciſe the Latine tongue.

Ad Latínum ſermónem exercendum.

M. But in the mean time we oft ſpeak idle words, from which Chriſt hath commanded us to abſtain altogether.

Sed interim ſæpe *otióſa verba dícimus*, à quibus omnino abſtinendum Chriſtus præcépit.

P. You are quite miſtaken in the meaning of the commandement.

Totâ erras viâ in præcepti intellectu.

M. Why ſay you ſo?

Cur iſtud dicis?

P. Becauſe it is not idle talk which hath reference to any inſtruction, eſpecially when we treat of good and honeſt matters; ſuch as are the works of God in naturall things.

Quia non eſt otióſus ſermo qui ad aliquâ inſtitutiónem refertur, præſertim ubi agitur de bonis & honeſtis; qualia ſunt Dei opera in rebus naturálibus.

M. He thinkes you are in

Vidéris mihi rectè ſentire;

the

the right of it; and therefore I am willing to be of your minde.

P. But so much for this. We must presently fall in hand with another businesse.

M. Well, let us give over.

Col. 44. *Trolleanus. Bolanus.*

T. Doe you know what a clock it is?

B. I doe not certainly, but I see it is almost supper time.

T. Woe is me poor boy! I have forgotten to goe to my mother, as she bad me.

B. Run, run, you will come in good time to sup at home.

T. You doe well to put me in minde, I will goe ask leave.

B. Look you where the Usher

T. He is here in very good time

Col. 45. *Roland. Languimus.*

R. What doe you say of the pen-knife, which I bought you three dayes a go? is it good enough.

L. Yes indeed it is a very good one; but (woe is me poor wretch) I had like to have lost it.

R. How now, what say you? how came that to passe?

L. As I came from abroad it drop't from me in the street.

proinde *facilè tibi assentior.*

Hæc hâctenus.

Instât nobis aliud negotium.

Agé, desinámus.

Trolleanus. Bolanus.

Scin' tu quota sit hora?

Non certum scio, sed video *instáre cœnæ tempus.*

Me míserum! oblitus sum adire matrem, quæ jússerat.

Curre, curre; opportunè vénies, ut cœnes domi.

Rectè mones, *eo rogátum véniam.*

Eccum hypodidáscalum.

'Optimè adest.

Rolandus. Languinus.

Qid ais de scalpello, quod émeram tibi nudiustértius? estne satis bonum?

Imò verò est óptimum; sed (me míserum!) *parum abfuit quin perdíderam.*

Eho, quid ais? *quómodo id accidit?*

Cùm redirem foris *exíderat mihi in vico.*

Whegge

R. Whence did it drop?
L. Out of my ſheath, which I had indifferently left open.

R. How did you get it again?
L. I ſet up a ſiquis preſently on the gates, and after dinner a boy of the ſixth form brought it me again.
R. I wiſh they were all as faithfull that finde things that are loſt.
L. Truly there are but few that will make reſtitution, if it be a thing of any value.
R. And yet it is particularly commanded by the word of God.
L. What elſe? for it is a kind of theft, if one keep another mans thing when it is found, if ſo be hee know to whom it ſhould be reſtored.
R. But moſt men think they may lawfully keep, whatſoever they find after it be loſt
L. Truly they are very grievouſly miſtaken.
R. But (that we may return to our former ſpeech,) what gave you the boy that had found your pen-knife?

L. I gave him a quadrans, and ſome walnuts, moreover I commended him, and adviſed him in a word or two that he ſhould doe ſo alwayes.

Unde excíderat?
E theca mea, quam imprudenter apertam reliqueram.
Quomodo recuperaſti?
Affixeram ſtatim *chartulam valvis januæ*: poſt prandium quidam puer ſextæ claſſis mihi rétulit
Utinam omnes tam fidéles eſſent qui res amiſſas reperiunt.
Profectò pauci ſunt qui reſtituent, ſi modo ſit res alicujus prétii.
Et tamen id verbo Dei *nominátim præcipitur.*

Quidni? Eſt *enim furti ſpecies, ſi quis rem aliénam inventam retineat; modò ſciat cui reddenda ſit.*

At plerique putant ſe jure poſſidére quicquid amiſſum invénerint.
Errant illi quidem graviſſimé.
Verùm (ut redeámus ad inceptum ſermónem) quid dediſti puero, qui ſcalpellum tuum invénerat?
Dedi ſextantem, & nuces aliquot juglandes: laudávi prætérea, & paucis admonui idem ſemper eſſe faciendum.

You

R. You have done very well, for so he may be more willing to restore a thing another time, if he find it. But what if you had lost it?

L. I would have taken it in good part, and have bought me another.

R. I, would you have taken it patiently?

L. Verily not without some grief.

R. Therefore not patiently: but I will not presse you too straitly.

L. We are no **Divines**.

R. What then?

L. **Young Grammarians**.

R. And very unskilfull ones indeed.

L. We ought so much the more diligently to pray to God, that by his Gospell he would free us from the darknesse of ignorance wherein wee have lived, and doe live as yet.

R. Truly we shall doe that, if we obey those holy admonitions which we hear every day from the master, and oft-times from the Preachers, the Ministers of Gods word.

L. See how much the losing of my pen-knife hath done us good.

R. Because of that I congratulate with you double:

Rectè fecisti, sic enim libentiùs reddat alius si quid repérerit.

Sed quid si perdidisses? L.

Æquo animo tulissem, & mihi emissem aliud. R.

Itáne, æquo tulisses ánimo? L.

Certè non sine aliqua molestia. M.

Non igitur æquo animo, C.

sed nolo te árctiùs urgére. M.

Non sumus *Theólogi*. C.

Quid ergo?

Grammaticuli.

Et quidem imperíti.

Tanto diligéntiùs Deum precari debémus, ut per Evangélium suum nos líberet ab ignorantiæ ténebris, in quibus versáti sumus, & adhuc versámur. C.

Id verò faciémus, si sanctis admonitiónibus pareámus, quas audimus quotídie à præceptóre, & sæpe à concionatóribus, divíni verbi administris. M. C.

Vide quantum profúerit nobis scalpelli mei amissio.

Ob eam rem tibi duplicíter congrátulor; primùm M.

first, that I have bought it well for you; and secondly, that you have found it again after it was lost.

L. I thank you, my Rowland.

R. But the praise and thanks be to our heavenly father.

L. Amen.

Col. 46. *Mercarius. Calvine.*

M. Me thinkes, you are not over busie.

C. Indifferently.

M. What if you mend me two or three pens?

C. It may suffice you, if I mend you one for the present.

Are they new ones?

M. They are new ones indeed; but ready for the mending.

For I have already shaved them, I have cut off the tops, and pull'd off the feathers.

C. Let me see them: truly they are exceeding good ones, and very fit to write withall.

M. How know you that?

C. Because they have a large quill, hard and shining: for those that are soft, and have a shorter quill, are not fit to write withall.

M. I am glad I bought thē wel. That is not amisse; but for

mùm, quòd tibi rectè émerim; deinde, quòd *amissum recuperáveris.*

Habeo tibi gratiam, mi Rolande.

Quin patri nostro cœlesti sit laus & gratiárum actio. Amen.

Mercarius. Calvinus.

Mihi non videris *nimis occupátus.*

Mediócriter.

Quid si mihi exácuas duas aut tres pennas?

Satis sit tibi, si unam acúero in præsentia.

Súntne novæ?

Novæ quidem; sed *paráta usque dum acuantur.*

Jam enim *lævigávi, caudam* réscidi, *detraxi plumulas.*

Ostende: profectò sunt *óptimæ, & ad scribendum aptissimæ.*

Unde istud nósti?

Quia sunt *caúle amplo,* firmo, & nítido: nam *molles & quæ caulem habent breviorem, parùm sunt ad scribendi usum útiles.*

Gaudeo me lutiliter emisse.

Non abs re; sed quanti?

how

how much bought you them?

M. I gave two farthings, (or, doyts) for these three.

C. Then you bought them for two deneers, (or pennings, or neghen-mankens) a piece.

M The matter is apparent.

C. **It is but a small rate considering the goodnes of the commoditie.**

Of whom did you buy them

M. Of a certain pedlar.

C. They are sold severally, and not so good, by this town-merchants for (qucees, or) doubles a piece.

M. And yet they are sometimes bold to say, they cost them more at *Lyons*.

C. That is commonly the custome of merchants; for they get no profit, unlesse they lye abundantly; as *Cicero* saith.

M. But goe to, that I may stay you no longer, **let us minde what we have in hand.**

C. I shall have dispatcht presently; mind me diligently, that you may learn once.

M. **I look very intentively**; but I had need of a little longer time.

C. That then shall be done in my chamber, if you wil come & see me at any time

M. At what time?

Pro his tribus dedi[sti] drantes duos.

Síngulas igitur binis e[mi]sti denariolis.

Res appáret.

Est vile prétium pro ra[ri]táte.

De quo emisti?

De quodã circumforán[eo]

Apud hujus oppidi mer[ca]tores singulæ, & quidé minus bonæ, vendun[tur] sextantibus.

Et tamen audẽt interd[um] dícere, pluris sibi cons[tit]rè *Lugduni*.

Ea ferè est mercatór[um] consuetúdo; nihil em[im] proficiunt, nisi alt[er]dum mentiantur, ut [ait] *Cicero*.

Sed age, nè te diutiùs [de]morer, *agámus quod i[n]stat.*

Citò expediero, áspice[re] diligenter, ut discas [id] quando.

Aspicio intentis óculis; [sed] mihi opus esset [spa]paulò longióre.

Istud ergò fiet in cubic[u]lo, si quando me vel[is] vísere.

Quo témpore?

C After the giving over the School, that is, at nine a clock in a morning, or four in the afternoon.

Now you have two pens, well fitted (unleſſe I bee deceived) for your uſe.

You ſhall keep this third ſafe and ſound for you againſt another time.

M Take it you, if you pleaſe.

C No but keep it for your ſelf, I have enow brought me from home.

M I give you all poſſible thanks; fare you well.

C God keep you in ſafety.

But heark you, do not ſpare for my labour at any time.

M Do you alſo make uſe of me and any thing that is mine, if need be, as well as I do. Again farewell.

Col. 47. *Puteanus. Buerla.*

P Whence came you even now?

B Out of the kitchin.

P VVhat went you thither for?

B To warm my ſelf.

P I believe, you had rather be in the kitchin, then in the ſchool, had you not?

Poſt ſcholæ miſſiónem, hoc eſt, horâ nonâ matutinâ, vel quartâ pomeridiánâ.

Nunc habes duas pennas, rectè (ni fallor) in uſum tuum accommodátas.

Hanc tertiam in aliud tempus tibi integram ſervabis.

Accipe tibi, ſi placet.

Quin tibi ſerva, domo adferuntur mihi ſatis multæ.

Ago tibi quas poſſum gratias; Vale.

Incólumem te conſervet D. 9.

Sed heus, *ne parcas unquam labóri meo.*

Tu quoque & me & rebus meis viciſſim útere, ſi quid opus fúerit. Iterum vale.

Col. 47. Puteanus. Buerla.

Unde veniébas modó?

E culína.

Quid illuc íveras?

Ut me calefácerem.

Tu, credo, *libentiùs es in culína, quàm in ſchola, nonne?*

B No wonder; there is no fire in the ſchool, as there is in the kitchin.

Nihil mirum; in ſchola non eſt ignis, ſicut in culinâ.

P Go thy way, thou art wiſe enough.

Abi, ſapis.

B I wiſh I were as wiſe in holy things, as in the care of my body.

Utinam tam ſáperem in divínis rebus quàm in cura córporis.

P See you get wiſdome.

Fac ſapias.

B How?

Quomodo?

P By ſtudie, care, labour and diligence.

Studio, curâ, labóre, & diligentiâ.

B I am not ſparing of my labour.

Non parco labóri.

P You do well; but we muſt tarry a time, in the continuance whereof all things are done: in the mean time we muſt pray to God daily.

Rectè facis; *ſed eſt tempus expectandum*, cujus progreſſu fiunt omnia: interim precandus eſt Deus aſſiduè.

B You adviſe me fair: I wiſh he would promote our ſtudies to the glory of his name.

Bene mones; útinam ſtudia noſtra promóveat in gloriam ſui nóminis.

P Hee will do it, if we go on diligently to worſhip him.

Id fáciet, ſi pergámus ei cólere diligenter.

Col. 48. *Puteanus.* *Capuſius.*

P What are you muſing with your ſelf, Capúſius?

Quid tecum cogitas, Capúſi?

C I would willingly go home; That I may recreate my ſelf a little theſe few dayes with my mother.

Libenter irem domum; Ut me his diébus paruper recreárem cum matre.

P What hindereth that you cannot go?

Quid obſtat quò minùs eas?

Col. 48. Puteanus. Capuſius.

Quid tecum cogitas, Capúſi?

Libenter irem domum; Ut me his diébus paruper recreárem cum matre.

Quid obſtat quò minùs eas?

C The master will not give me leave.
Præceptor non vult permittere.

P He take's a better order for you then you are aware of.
Meliùs tibi cónsulit, quàm ipse putas.

C How?
Quómodo?

P For in the interim you would loose much time, and when you came again, you would be sorry. Do not I say true?
Nam interea perderes multum témporis, & quum rediisses, tibi doléret. Nonne verum dico?

C Indeed, it is so.
Profectò, sic est.

P Tarry then, if you be wise.
Mane igitur, si sapis.

C I will take your counsell, because I think it is good.
Parébo tuo consílio, quia mihi rectum vidétur.

P I would not wittingly give you bad counsell. And I wish what I perswade you to, may succeed well with you.
Nollem sciens malum tibi consílium dare. Atque útinam quod suádeo, succédat tibi próspere.

C I hope it will do so, God willing.
Spero ita fore, Deo volente.

Col. 49. *Martialis. Blancus.*

M How much money have you?
Quantum habes pecúniæ?

B A farthing qu. but how much have you?
Assem cum semisse: tu vero?

M Not so much.
Non tantum.

B How much then?
Quantum igitur?

M But one farthing.
Unicum assem.

B Will you lend it me?
Vis mihi dare mutuó?

M I have need of it.
Est mihi opus.

B For what use?
In quem usum?

M To buy paper.
Ad emendam chartam.

B I will give it you again to day.
Hodie reddam tibi.

M You should have said withall, by the help of God.
Addendum fuit, Deo juvante.

B So our master teacheth us out of Gods word; but I cannot use my self to it.
Sic docet præceptor ex verbo Dei; sed *non possum assuefácere.*

M See you do use your self to it.
Fac assuescas.

B How shall that be done?
Quomodo id fiet?

M If you oft consider that wee so depend upon God, that we can do nothing without his help.
Si sæpe cógites nos à Deo sic pendére, ut nihil possimus sine ejus auxilio.

B You give me good counsel.
Bonum mihi das consilium.

M Such as I would have to be given to me.
Quale mihi dari velim.

B But (that we may return to our purpose) will you lend me that farthing?
Sed (ut ad propósitum redeamus) dabis mutuò istum assem?

M I wonder that you ask to borrow, that have more then I?
Miror te mutuò pétere, qui plus habes, quàm ego?

B There is a scholar that comes this way, that offer's a book to sell.
Est quidam scholasticus hàc transiens, qui librum venálem ostentat.

M And what then?
Quid tum?

B I had a mind to buy it, because he offers it cheaper then our bookseller.
Cupiébam émere, quia *vilius índicat, quàm noster bibliopóla:*

M Take it; but, I pray you, how will you restore it so quickly?
Accipe; sed, quæso, unde tam citò reddes?

B After supper I will go home, and beg it of my mother.
A cœnâ ibo domum, ut à matre petam.

M What if she will not give it you.
Quid si dare nolit?

Sheet

B Shee will not ſtand upon it, when I ſhall ſhew her the book.

Nihil cunctábitur, cùm librum oſténdero.

Col. 50. *Montanus. Euſebius.*

Col. 50. Montanus. Euſebius.

M How old are you?

Quot annos habes?

E Thirteen, as I have heard my mother ſay; but how old are you?

Tredecim, ut à matre accepi; tu vero?

M Truly I am not ſo old.

Equidem non tot habeo.

E How old then?

Quot igitur?

M I want one year of you.

Deeſt unus.

E You are twelve years old then.

Sunt ergò duódecim.

M It is an eaſie thing to gueſſe.

In promptu eſt ratio.

E But what year is your brother going on?

Sed frater tuus quotum agit annum?

M The fifth.

Quintum.

E VVhat ſay you? can he talk Latine already?

Quid ais? jam Latinè lóquitur?

M VVhy do you wonder at it? we have ever a ſchoolmaſter at home that is both learned and diligent; hee doth teach us to ſpeak Latine, he ſpeak's nothing in Engliſh, unleſſe it be for explication ſake of ſomething, moreover we dare not ſpeak to our father, unleſſe it be in Latine.

Quid miraris? ſemper habémus domi pædagógum & doctum & diligentem; is ſemper nos Latinè loqui docet: nihil Anglicum effert, niſi aliquid declarandi causâ, quin etiam patrem non audémus, niſi Latinè álloqui.

E Do you never ſpeak Engliſh then?

Nunquam igitur Anglicè loquímini?

M Onely with my mother, and that at a certain hour,

Solùm cum matre, ídque certâ quâdam horâ, quum

when ſhe bids us to be called to her.

E What do ye with the family?

M We have ſeldome any ſpeech with the family, and that onely as they paſſe to and fro, and yet the ſervants themſelves ſpeak to us in Latine.

E What do the Maids?

M If at any time we have need to ſpeak to them, we make uſe of the vulgar tongue, as we are wont to do with my mother herſelf.

E O happy boyes ye, that are taught ſo diligently!

M Thanks be to God, by whoſe bleſſing we have a father, that takes care we ſhould be ſo curiouſly taught.

E Certainly the praiſe and honour of that matter is due to our heavenly father alone.

M But what do wee?
Now I hear the bills a calling.

E Let us make haſte then.

illa nos ad ſe vocári jubet.

Quid ágitis cum familia?

Cum família rarus eſt nobis ſermo, & quidem tantùm in tránſitu, & tamen fámuli ipſi nos Latinè alloquuntur.

Quid ancillæ?

Si quando uſus póſtulat, ut eas colloquámur, *útimur ſermóne vernáculo*, ut ſolémus cum ipsâ matre.

O vos felíces, qui tam diligenter docémini!

Eſt Deo gratia, cujus dono patrem habémus qui curet nos tam *accurdiè erudiendos*.

Certè ejus rei laus, & honor único cœleſti Patri debétur.

Sed quid ágimus?
Jam audio vocári cantábros.

Ergò feſtinémus.

Col. 51. *Sylvius. Lewis.*

S Why do you look ſo heavily on it, Lewis?

L I am ſick.

S What ſickneſſe is it?

Col. 51. Sylvius. Ludovicus.

Quid triſtis es? Ludovice?

Ægróto.

Quid morbi eſt?

L I knew not.
S. But nevertheleſſe is your ſickneſſe troubleſome to you?
L Not very much, I thank God.
S What paines you?
L My head.
S What? all your head?
L No indeed.
S What part then?
L I cannot tell the name of it.
S Is it the crown of your head?
L It is not.
S What then? whether the forepart, or the hinder-part of the head?
L This part of the head before.
S It is the forepart of the head then.
L What ſhall I do then?
S Reſt you, and you will be well by and by.
¶ For ſo I have heard of my mother, that there is no preſenter remedie for head-aches, then reſt.
L But there are ſundry diſeaſes of the head.
S And perhaps ſundry remedies; but what is more eaſie then to try that which I told you?
L I hope, it will not hurt me to make triall.

Néſcio.
Sed tamen éſtne gravis morbus?
Non ádmodum, gratia Deo.
Quidnam tibi dolet?
Caput.
Quid? totúmne caput?
Non certé.
Quæ pars igitur?
Neſcio nomen.
Eſtne vertex?
Non eſt.
Quid ergó? utrum ſínciput, an ócciput?
Hæc pars antérior.
Eſt ergò ſínciput.
Quid igitur faciam?
Quieſce; bene mox ſanus eris.
Sic enim à matre accepi, *nullum eſſe præſentius remédium cápitis dolóribus, quàm quiétem.*
Atqui varii ſunt morbi capitis.
Et varia fortaſſe remédia; ſed quid eſt facílius quàm id tentáre quod dixi tibi?
Experíri, quidem *nihil* (ut ſpero) *nocébit.*

L But where shall I rest?
Sed ubi quiescam?

S At your house, in bed.
Domi vestræ, in lecto.

L My mother will not let me.
Mater non sinet.

S Yes, if you say you are not well.
Imò, si dixeris te ægrotare.

L But she will think that I dissemble.
Atqui me putábit simulare.

S It may be so; but why do you doubt to make trial?
Fieri potest; sed quid dubitas periculum facere?

L It is good counsel.
Bonum consílium.

S Make use of it, if you will.
Utere, si vis.

L I shall truly.
Faciam profectó.

S Indeed, if you be wise.
Enimvero, si sapis.

L But one thing remains.
Sed unum restat.

S What is it?
Quid est?

L I must get leave of the master.
Impetranda à præceptóre vénia.

S Go to him and ask.
Adi & pete.

L What if he will not give it me?
Quid si nolit dare?

S Yes, he will grant you it very easily.
Imò, facíllimé.

L How know you that?
Quî scis istud?

S Because he is apt enough to believe us, except them that have sometimes deceived him.
Quia satis est credulus nobis, nisi qui aliquóties illum fefellerunt.

L I never deceived him to my knowledge.
Nunquam sciens illum fefelli.

S Go confidently then.
Ito igitur fidéliter.

L Now I go.
Nunc eo.

S But do you hear, first bethink you what you are to do, that you do not make a stand as you speak,
Sed heus, meditáre quid sis actúrus, ne forte *loquendo hæreas.*

You

L You adviſe me well; I will not come unprovided.

Bene mones; *Non accédam imparátus.*

Col. 52. *Paul, Timothie,* and *Salomon* the judge.

Col. 52. Paulus, Timotheus, Salomon judex.

P *Timothie,* you come to me at a with; I ſought ſome body to ſtrive with me; but they all run to ſtrive who can play; but what ſay you?

Optátus mihi ades, *Timóthee*; quærébam, qui mecum certáre vellet; ſed omnes ad lusûs certámen currunt; tu verò quid ais?

T VVhat ſhould I rather chooſe, then to ſtrive peaceably with you about our ſtudies?

Quid ego malim, quàm tecum de noſtris ſtudiis *pacíficè conténdere*?

P But what ſubject do you deſire to ſtrive about? About repeating *Tullie*'s Epiſtles?

Sed quod petis certandi argumentum? An de repetendis Cicerónis Epiſtolis?

T I had rather about *Cato.*

Malo de Catóne.

P VVhy ſo?

Quamobrem?

T Becauſe I want ſome leſſons to get by heart out of *Tully.*

Quia reſtant mihi ediſcendæ aliquot prælectiónes de Ciceróne.

For you know I have been ſick almoſt two weeks.

Scis enim me ægrotâſſe ferè duas hebdómadas.

P I do remember it.

Memini.

VVould you have us ſay then the ſecond book of morall diſtichs?

Vis igitur dicámus ſecundum librum morálium diſtichórum?

T It is too long for this hour.

Eſt longus nimis in hanc horam.

P VVhy ſo?

Quid ita?

T Becauſe we muſt play ſomewhile, that we may exer-

Quia nobis aliquamdiu ludendum eſt, ut corpus exciſe

cise our bodie to preserve our health.

ceámus ad valetúdinem conservandam.

P Let us say the third book then because it is the shortest.

Dicámus ergò librum tertium, quia est brevissimus.

T But I will have some body to be judge.

Sed júdicem volo.

P Salomon is hear ready at hand, who doth follow me for that purpose.

Præstò est Salomon, qui me *ob eam rem* séquitur.

T Salomon, will you hear us then?

Vis igitur, Salomon, audire nos?

S What are you to say?

Quid dictúri estis?

T The third book of Morall Distichs.

Tertium librum morálium Distichórum.

S Will you not say by turns one after another?

Nonne *alternis dicétis*?

T Yes, either of us his Distich.

Scílicet, suum uterque Distichum?

S But (that you may not mistake your selves,) boyes, I will not hear you as a judge.

At pueri, (*ne erretis*) non vos audíre tanquam judex.

P Why not?

Cur non?

S Lest perhaps the one of my friends be offended with my censure.

Ne fortè meâ sententiâ alteruter amicórum offendátur.

T Wherein then will you be a helper to us?

In quo ígitur nobis eris adjútor?

S I will diligently mark both your mistakes in a little paper; and afterwards you shall carry them to the master to know his mind.

Notábo in chártulâ diligenter utriusque lapsus; deinde referé is ad præceptórem.

T What shall be done then?

Quid tum fiet?

S He shall adjudge the victory and the reward, to whether he shall think good.

Ille, utri vidébitur, & victoriam & præmium adjudicábit.

P You will bee onely our witneſſe then.

Eris igitur nobis tantùm teſtis.

S I mean ſo.

Sic intélligo.

T Truly I think it would bee a very good courſe.

Optima ſanè vidétur mihi ratio.

P And I like it paſſing well.

Mihi quoque valde probátur.

S But there is one thing behind.

Sed unum reſtat.

T What is that?

Quid eſt?

S Will you, beſides your apparent faults, have your ſticks and ſtammerings noted?

Vultísne præter lapſus manifeſtos, *hæſitatiónes* etiam notári?

T So the maſter's orders about this matter do require.

Sic volunt præceptóris leges ſuper hâc re.

S Give me a book in my hand, that I may be more ſure to obſerve.

Date mihi librum in manum, ut certiùs obſervâre poſſim.

P Take my book.

Tene meum.

T Should I begin?

Incipiámne?

P It is but fair, becauſe I dared you me.

Æquum eſt, quia tu à me provocátus es.

T Salomon, hear me, I pray you, but diligently.

Audi, quæſo, Salomon, ſed diligenter.

S But do you have a care you ſay not negligently.

Tu verò cave dicas negligenter.

T Reader, if thou this verſe away wouldſt bear,
Theſe Rules of living well be ſure to hear.

Hoc quicunque velis carmen cognoſcere, lector,
Hæc præcepta feres, quæ ſunt gratiſſima vitæ.

P With learning ſtore thy mind, ceaſe not to learn;
Without it none can life from death diſcern.

Inſtrue præceptis animum, nec diſcere ceſſes.
Nam ſine doctrinâ vita eſt quaſi mortis imago.

Thou

T Thou ſhalt get good by 't; but if thou it ſcorn,
Thou mak'ſt thy ſelf, not me that write, forlorn.
P When thou liv'ſt well, mind not what lewd folk ſay:
It is not in our power their tongues to ſway.
And thus they go on to the end of the third book. C.

Commoda multa ferent; autem ſpreveris illud,
Non me ſcriptorem, ſed neglexeris ipſe.
Cùm rectè vivas, ne cures verba malorum:
Arbitrii noſtri non eſt quiſque loquatur.
Sic pergunt ad finem libri tertii.

Col. 53. *Dennis. William.*

Col. 53. Dionyſius. Gulielmus.

D You are welcome home, William, when came you out of the countrey?
Grátulor tibi réditum, Gulielme; *quando rediſti rure?*

G Yeſterday afternoon.
Heri poſt meridiem.

D What did your mother?
Quid mater?

G As ſhe took me along with her, ſo ſhe brought me back.
Quemádmodum illa me cum dúxerat, ita reduxit.

D Did ſhe not come on horſe-back?
Nonne *venit in equo?*

G Yes and that of an ambler too.
Et quidem *tolutário.*

D But what did you?
Tu veró?

G Do you ask mee what?
Quid rogas?

I was her footboy.
Eram illi *à pedibus.*

D Was not the toil of the journey troubleſome to you?
Non tibi fuit moleſtus labor itíneris?

G There was no way difficult to me, I had ſuch a mind to return to the citie.
Nulla mihi fuit via difficilis, adeò erat jucunda urbem redítio.

Why do you ask?
Quid quæris?

I was loth to come on horſ-back.
Noluiſſem eques venire.

How far is your countrey-houſe off hence?
Quantum diſtat hinc villa veſtra?

Four miles, and thoſe not very long ones neither.
Quatuor milliáribus, iiſque non admodùm longis.

But enough concerning your return:
Sed jam ſatis de réditu:

Let us now do ſomething elſe.
Nunc aliud agámus.

Have you been mindfull of your promiſe?
Fuiſtíne memor promiſſi tui?

Are you come again empty?
Num rediiſti vácuus?

I have brought as many grapes as I could.
Attuli uvárum quantum pótui.

How many then?
Quantum igitur?

A little hand-basket full.
Quaſillum.

Whoo! a little basket full!
Hui! quaſillum!

For no body but your ſelf then.
Tibi igitur uni.

Yes for us two.
Imò nobis duóbus.

What? ſo little for two?
Quid? duóbus tantillum?

The ſtrength of my little body was able to carry no more.
Non póteram ferre ámplius pro víribus corpúſculi mei.

But if I had been ſtrong, I would have brought as many as an aſſe could carry;
Quod ſi robuſtus eſſem, aſini onus aſportáſſem;

For my mother was willing to give me leave.
Mater enim facilè permittébat.

How I could wiſh that I had been there.
Quàm vellem adfuiſſe.

I and my mother wanted you exceedingly.
Ego & mater te plúrimùm deſiderávimus.

But

But have a good heart; for she hath left a servant in the countrey, who will come loaden with a very great basket full; and then she will give you good store.

Sed *esto bono animo*; Ea reliquit famulum ruri, qui amplissimâ corbe onustus veniet: tum illa tibi dabit affatim.

D Aha, now you say as I would have you, my William.

Aha, *nunc optata loqueris* mi Gulielme.

G Let us go home to our house.

Eámus domum ad nos.

I hope, you shall see our basket whole yet.

Vidébis *quasillum* nostrum adhuc (ut spero) *integrum*.

D O fine boy!

O lépidum caput!

For I had a mind too to go to salute your mother whom I love very well.

Nam & cupiébam ire ad salutátum matrem tuam mihi charissimam.

G Truely you shall do a thing that will be very acceptable to her.

Profectò illi gratissimum féceris.

D Let us go then.

Eámus igitur.

Col. 54. *Antonie. Bernard.*

Col. 54. Antonius. Bernardus.

A What are you musing on here alone?

Quid hîc solus cógitas?

B I bewail my miserie.

Deplóro meam misériam.

A What misery is it that troubles you?

Quænam te áfficit miséria?

B Wo is me poor boy! see, we have changed our form, & I have no money to buy books.

Heu me míserum! ecce, mutávimus classem, nec est mihi pecúnia unde libros emam.

A Doth not your father give you some?

An non tibi dat pater?

B He doth give me ſome indeed ſometimes, but over ſparingly.

Dat quidem, ſed parcè nimis.

A He is covetous then.

Eſt igitur avárus.

B That doth not follow.

Non ſéquitur.

A What doth hinder him then, that he doth not allow you money?

Quid igitur impedit, quò minùs pecúniam tibi ſuppéditet?

B Poverty; beſides, when I ask him, he wonders that we need ſo many books.

Paupertas; præterea, quum peto, mirátur tot nobis opus eſſe libris.

A That is no wonder, eſpecially ſeeing he is ſo poor; but in the interim have a good heart, and do not trouble your ſelf, I pray you.

Nihil mirum, præſertim quum ſit pauper; ſed interim eſto animo bono, *nec te afflictes, quæſo.*

I will endeavour that my father may help you:

Dabo opam, ut te juvet pater meus:

For he is willing to beſtow upon the poore, eſpecially upon thoſe whom he know's to be given to their books.

Libenter enim largítur paupéribus, præſertim iis quos novit *bonárum literárum ſtudióſos eſſe.*

B O happie I, if God ſhall help me by thy means!

O me felicem, ſi tuâ operâ me Deus adjúverit!

A I hope he will help you; but do you in the mean time pray unto him diligently, that he would incline my fathers mind toward you.

Juvábit, ſpero; ſed tu interim precáre illum diligenter, ut mei patris ánimum erga te affectum reddat.

B You adviſe me well; for (as I have ofte heard out of holy Sermons)

Rectè mones; nam (ut ſæpe audívi è ſacris concionibus)

¶ It is God alone that ruleth and guideth mens hearts.

Solus eſt Deus qui hominum corda gubernat ac dirigit.

A It is just so.
B Farewell good Antonie, thou hast revived me.
A And farewell thou also, Bernard.
But I pray thee tell me, how much money want you?
B If I had two shillings, I should have enough for the present.
A Hold your tongue; you shall find God ready to help you to morrow, I hope.

Ita res habet.
Vale, mi Antóni, qui mihi ánimum reddidísti.
Tu quoque, Bernarde, vale.
Sed dic mihi, quæso, *quantum nummórum tibi opus est?*
Si duos habérem decussis, abundè mihi esset in præsentiâ.
Tace; cras (ut spero) divinum auxilium senties.

Col. 55. *Philip. Vultherius.*

Col. 55. Philippus. Vultherius.

P Whither are you going now?
V Into the stove.
P Why so?
V Is such a question to be asked? do you not feel the cold?
P What one of a hundred is there that doth not now feel it, when it is so bitter?
But I had rather warm myself in the kitchin.
V But the maister hath forbid it.
P I know that well enough; but I will ask leave.
V Why will you not warm your self in the stove?

Quò nunc is?
In hypocaustum.
Quid eó?
Hóccine rogandum est? an *frigus sentis?*
Quotusquisq; nunc non sentiat, quum sit adeò acerbum?
Sed ego malim me in culinâ calefácere.
Atqui præceptor vetuit.
Non ignoro; sed rogabo veniam.
Cur non vis in hypocausto calefieri?

The

I know that well enough; but I will ask leave.

Non ignoro; ſed rogábo véniam.

V Why will you not warm your ſelf in the ſtove?

Cur non vis in hypocauſto calefíeri?

P The fumes of the furnace offend my head, which is otherwiſe crazie enough. Whence it comes to paſſe that I am ſoon troubled with the headake.

Vapóres clíbani tentant mihi caput, quod alioquin infirmum ſatis habeo. Unde fit ut *fácilè ex cápite labórem.*

V I have been ſo too ſometimes; but I have uſed my ſelf by little and little to abide the inconveniences of the ſtove.

Ego quoque ſic aliquando fui; ſed paulátim aſſuefeci me ad ferenda hypocauſti incómmoda.

P And I ſhall (I hope) uſe my ſelf; but it is better to do that in the afternoons, when ſo great a heat ſhall bee abated.

Et ego (ut ſpero) me aſſuefáciam; verum id præſtat fíeri horis pomeridiánis, ubi tantus æſtus deferbúerit.

V But now it is not time to play the Philoſopher here any longer; for my teeth chatter with cold already.

Sed nunc tempus non eſt hîc philoſophandi diútiùs; jam *mihi dentes frígore crépitant.*

Col. 56. *Stratanus. Theobaldus.*

S What trees are there in your garden?

Quæ ſunt árbores in horto veſtro?

T We have a garden near the citie, in which are hearbs which wee eat every day; and beſides there are two

Hortum habémus ſuburbánum, in quo ſunt óleræ quibus véſcimur quotidie; præterea ſunt in fundo

orchards in our ground set with several trees.

nostro bini horti vari arbóribus cónsiti.

S What herbs have you in your garden?

In horto quæ sunt ólera?

T My mother can better answer you touching this matter. For shee is often there either to sow, or to weed, or to get something.

De hoc mater melius spondére posset. Nam illic sæpe versátur aut rendi causâ, aut sarrien aut aliquid colligendi,

S Yet tell me the names of some herbs.

Sed tamen dic mihi alic ólerum nómina.

T It would do you but a little good to reckon you up the names, unlesse you saw the things themselves:

Parum prodesset nómina recensére, nisi res ip vidéres:

but let us go about the busines in hand.

quin eámus in rem p sentem.

S May you goe when you please?

Potes ire quando libet?

T I may indeed, with my mothers leave.

Possem quidem, matre mittente.

S I pray thee, see that she may give thee leave, but on that condition that you take mee along with you.

Fac, amábò, permittat: sed eâ lege ut *me tibi cómitem assu*

T That shall quickly be done; doe but tarry for mee here, I will come back again presently.

Id facillimè fiet; *tantùm hîc me expectâ mox rediero.*

S What if she be not at home?

Quid si ea domi non est?

T Yet I will come and tell you this.

Tamen hoc tibi renuncia

S God speed you well.

Bene vertat Deus.

Ca

Col. 57. *Præpositus.* Caulonius.

received money of my father to day, if perhaps you have need of any.

I need none now: but yet I thank you very heartily, that out of your liberality you offer me a kindenesse of your own accord.

For what one among a thousand is there will do it?

I think but a very few; yet you have often invited mee with your kindenesses.

Those have been so small, that they are not worth the speaking on.

That is no small kindenesse, which is done with a very good will.

I wish wee could so prize God's benefits towards us, as we use to do mens.

He grant that we may more often and more diligently busie our selves with that consideration.

Truly that is necessary, if we will have more often experience of his bountie.

Col. 57. Præpositus. Caulonius.

Hódie pecúniam à patre accépi, si tibi forte est opus.

Nihil nunc opus est mihi: sed tamen grátiam habeo máximam, quòd pro tua liberalitáte últrò mihi offers beneficium.

Quotus enim *quisque id fáciet?*

Credo paucíssimos; tu me tamen non semel beneficiis provocásti.

Adeò *parva illa fuérunt, ut non sint commemoratióne digna.*

Non est parvum beneficium, quod ab óptimâ voluntáte profectum est.

Utinam Dei erga nos beneficia tam expenderémus, quàm solémus hóminum.

Faxit ille ut in eâ cogitatióne nos exerceámus, & sæpius & diligéntiús.

Illud profectò necesse est, si vólumus ejus benignitátem sæpius experíri.

Col. 58. *Fatonius.* *Barbarius.*	*Col.* 58. Fatonius. Barbarius.
F What are you doing?	*Quid agis?*
B I am writing.	Scribo.
F What are you writting?	*Quid scribis?*
B I am writing out the maſters dictates?	Describo dictáta præceptoris.
F What dictates?	Quænam?
B Yeſterdayes.	Heſterna.
F What? was you not there?	Quid? non áderas?
B Yes, I was there; but I could not overtake the maiſter as he dictated.	Imò, áderam; ſed non poteram magiſtrum dictantem aſſequi.
F What hindered you?	Quæ res te impediébat?
B Becauſe I did not ſit well enough.	Quod ſatis cómmodè non ſedérem.
F Came you too late then?	Véneras ergò ſeriùs?
B Juſt ſo.	Iſtud eſt.
F Let me ſee your note-book; I will write it for you.	Cedò commentárium tuum; égomet tibi ſcribam.
B What ſhall I get by that?	*Quid faciam lucri?*
F I ſhall have writ it out ſooner then you; and afterwards we ſhall play together, as our maſter hath granted us leave.	Ego citiùs quàm tu deſcripſero; poſt ludémus ut ut conceſſit præceptor.
B Give me your book, I ſay.	Da, inquam, libellum tuum.
F Truly I would do it with all my heart; but I dare not.	*Libenter id quidem fácerem, ſed non audeo.*
F What are you afraid on?	Quid times?
B The maiſter's expreſſe command.	Edictum præceptóris.

What expreſſe command do you tell me of?

Quod edictum mihi narras?

Do you not know that he hath forbidden, any one to write for another without his leave?

Neſcis eum vetuiſſe, nè quis ſine permiſſu ejus álteri ſcribat?

I remember it very well; but how ſhall he know this?

Id ego probè ménini; ſed unde hoc ſciet?

Do you ask? when he calls our writing to account to mend it, then I ſhall bee catch'd: for he knows my hand.

Rogas? quum emendándi causâ ſcriptúræ ratiónem éxigit, tum caprus ero; novit enim manum meam.

Beſides, **we muſt neither cooſen, nor tell a lie.**

Præterea, neque fallendum eſt, neque mentiendum.

We are forbidden both by the word of God.

Verbo Dei utrumque vetámur.

What ſhall I anſwer the maiſter then, when he denie's that I have writ thoſe things?

Quid ergò reſpondérem præceptóri, quum ille negáret me iſta ſcripſiſſe?

I hope, the matter will never come to that paſſe.

Non eò res evadet, ſpero.

I will not undergo ſo much danger for all thy hoping.

Nolo tuâ ſpe tantum ſubíre periculum.

Fie upon it, **you are too faint-hearted, you will never thrive.**

Vah, *nimiùm timidus es, nunquam rem facies.*

But you perhaps are more adventuresome.

At tu forſan *audácior.*

Do you then write as much as you will; I will get me to my play.

Tu igitur ſcribe quantum voles; ego ad ludendum me cónfero.

Get you gone, I pray you; I had writ one ſide already if you had not hindred me.

Abi, quæſo; jam unam páginam deſcripſiſſem, niſi me interpellâſſes.

F But in the mean time wee beneſit ſomething, whilſt wee talk in Latine.

At interim aliquid proſ mus, dum Latinè fabu mur.

Col. 59 *Quirinus. Romulus.*

Col. 59. Quirinus. Romulus.

Q Is your father come to the market to day?

Venítne pater ad mercátu hodiernum?

R Hee came to ſpeak to mee to day in the morning, when I was but getting out of my bed.

Hodie manè cónvenit me *quum adhuc è lecto ſúrgerem.*

Q Have you asked him nothing?

Nihil ab eo petiiſti?

R Yes, money.

Imò, pecúniam.

Q And hath hee given you ſome?

Et numeravit tibi?

R For this preſent.

In præſentiâ.

Q How much I pray you?

Quantum óbſecro?

R Twenty pence.

Viginti aſſes.

Q O ſtrange! twenty pence? How come's it to paſſe, that hee dare's adventure ſo much money with you?

Papæ! viginti aſſes? Quî fit, ut áudeat tibi tantum pecúniæ commit tere?

R Becauſe hee know's that I am a very good husband.

Seeing I alway give him an account to a farthing.

Quia novit me *diſpenſatórem frugi.*

Siquidem *ſemper illi ratiónem uſque ad ſi rúncium.*

Q But you had much adoe to get it perhaps.

Sed ægrè fortaſſe impetrá ſti.

R Nay I got it very eaſily, and with a good will too.

Imò facíllimè, atque ad cum gratiâ.

Q O milde father!

O mitem parentem!

Tum

R Truly, very milde.
Certè, mitiſſimum.

Q But (that wee may hold to the matter) what will you do with that money?
Sed (ut ad rem) quid facies iſtâ pecúniâ?

R I will buy books and other neceſſaries.
Emam libros, & alia mihi neceſſária.

Q Can you lend me ſome?
Poteſne mihi aliquid mutuò dare?

R I can, if you want it.
Poſſum, ſi modò eges.

Q Except I needed, I would not ask.
Niſi egérem, non péterem.

R How much would you have of mee?
Quantum vis à me accípere?

Q Five penee.
Quinque aſſes.

R Take it.
Accipe.

Q O ſtude heart indeed!
O verè amicum animum!

R There is not a true friend, but hee that helpeth his friend in time, if ſo bee hee have wherewithall to help him.
Amicus verus non eſt, niſi qui amicum juvat in tempore, ſi tamen habet unde juvet.

Q A ſure friend (as the Proverb ſaith) is tried in a doubtfull matter.
Amicus certus (ut eſt in Provérbio) *in re incertâ cérnitur.*

R When will you reſtore what you have borrowed?
Quando reddes mútuum?

Q As ſoon as ever my father ſhall come into this citie.
Ubi primùm pater in hanc urbem vénerit.

R When do you hope hee will come?
Quando ventúrum ſperas?

Q The next market day, to wit, the eighth day of October.
In mercátu próximo, nempe, ad octávum diem Octóbris.

Col. 60. *The Maiſter. The Boy.*

Col. 60. Pædagogus. Puer.

P At what a clock did you
Hódie manè quotâ horâ awake

awake to day morning?

Pu Before day; I know at what a clock.

P Who awaked you?

Pu He whose turn it was to call us up this week came with his lantern; he knocke soundly at our chamber-door; one opened it; he that call'd us up lighted our candle; he called upon us aloud; all awaked.

P Tell me in order what you did from that time till breakfast was ended.

Do ye, boyes, hearken and mind diligently, that ye may learn to imitate this your school-fellow.

Pu I awaked, I got out of bed; I put on my coat with my doublet; I sate upon the foot-stool: I took my breeches and my stockins; I put on both:

I drew on my shoes:

I tied my breeches to my doublet with my points:

I tied my stockins about my legs with my garters;

I girded me about with my girdle:

I put on my cap:

I put on my gown; then, I went out of my chamber and came down below:

expergefactus es?

Ante lucem; quotâ horâ nescio.

Quis te expergefecit?

Venit *excitator hebdomadarius* cum lanternâ suâ; pulsávit acriter ostium cubiculi; quidam aperuit; excitator accendit nostram lucernam; clarâ voce nos clamávit;

experrecti sunt omnes.

Narra mihi órdine quidquid geris ex illo tempore usque ad finitum jentáculum.

Vos, púeri, *auribus atque ánimis diligenter attendite*, ut discátis hunc vestrum condiscípulum imitári.

Experrectus sum, surrexi è lecto; índui túnicam cum thoráce; sedi in scabello; accépi *femorália* & *tibiália*; útraque índui:

Calceos calcedvi:

Femorália ligulis astrinxi thoráci:

Tibiália periscélide ligávi super crura;

Cíngulo me præcinxi:

Aptávi cápiti pileólum.

Togam índui; deinde, egressus cubículo *descendi infrà:*

I made water in the yard against the wall:
I took some cold water out of the bucket:
I washed my hands and my face: I washed my mouth and my teeth:
I wiped my hands and my face with the towell.
In the mean time the little bell rings for prayers.
We come together into the private hall, we pray together, we take our breakfast in order from the cook, we get our breakfast in the dining-room sitting quiet without noise or stirre; those whom I heard talking fondly, or speaking idle words, or else saw playing the wantons, I admonished friendly; those that did not obey my admonition, I told the monitor on that he might set them down.
P. Was no body set to look over you, whilst you got your breakfast?
Pu. Yes, the usher.
P. What did he do in the mean time?
Pu. He walkt along the middle of the hall holding a book in his hands, and wishing the monitor withall to

Urinam in aréa réddidi ad parietem:
Accépi aquam frígidam è situlâ:
Manus & fáciem lávi: os & dentes cóllui:
Detersi mantíli manus & fáciem.
Interéa *signum ad preces dátur tintinnábulo;*
In aulam privátam convenítur, precámus unà, accípimus órdine jentáculum à *fámulo culinário*, jentámus in *triclínio* scedentes quiéti sine múrmure & strépitu; quos audívi ineptè garrientes, aut verba loquentes otiósa, aut etiam lascivientes vidi, amicè admónui: qui non parébunt admoniióni, *détuli ad observatórem, ut eos notáret.*
Nemóne vobis præerat, dum jentarétis?
Imò, hypodidáscalus.
Quid agébat interea?
Ille per médiam aulam ambulábat tenens librum in mánibus, & identidem monens observatórem, ut

set

set down them that prated fondly.

P May not one speak a word then?

Pu Yes one may; but they are wont to bee set down who talk long and in many words fondly, and without any benefit. But all may discourse pleasantly amongst themselves concerning good and honest matters, yet so as it bee done modestly without any noyse or contention.

P Thus far you have satisfied me; you shall tell me the rest after dinner, unlesse any businesse intervene. Let us now goe into the hall to dinner, lest wee make the maister tarry of us.

Pu I heard the bell ring just now.

P It rang in good time.

notáret ineptè garrientes.

Nullúmne igitur tunc licet emittere?

Imò licet; verùm ii demum *notári* solent, qui diu & multis verbis ineptè, & sine ullo fructu confabulantur.

Cæterùm licet ómnibus jucundos inter se tractáre sermónes de bonis & honestis rebus, dum tamen id modestè fit, *citra clamórem & contentiónem.*

Hactenus satisfecisti mihi; cætera narrâbis à prandio, nisi aliquod negótium intervénerit. Eâmus nunc in aulam ad prándium, *ne Magistrum morâ simus.*

Audivi modò signum dari.

Opportúnè datum.

Col. 61. *The Maister. The Scholar.*

Col. 61. Magister. Discipulus.

M Where did you end your tale before dinner?

D When I would have made an end about breakfast, you interrupted me, Maister.

Ubi finivisti narratiónem ante prándium?

Quum vellem finem impónere de jentáculo, tu me interpellâsti, Præceptor.

M Goe on therefore to tell the reſt in order.

D VVhilſt wee are making an end of our break-faſt, **the ſecond peal rings**, every one take's his books; we go into the common-hall; The bills of every form are called as **the cuſtom is**; They that are there **anſwer** to their **name**: I make anſwer ſoo: They that are away are noted by the Monitors in their bills. **After the bills have done calling**, the maiſter go-eth **into his pue** to pray; Hee bid's us to minde, and then he prayeth publickly: VVhen hee hath prayed, hee ſaith, Get yee every one into his hearing-place. They all come together, I alſo come with my ſchool-fellows; I ſit in my place; The maiſter come's in: He **enquire's concerning them that are away**: And then hee ſits in his ſeat, and bid's the authors writing to be read up: VVee ſay three and three with a loud voice, as wee uſe to doe every day. Then hee bid's us conſtrue: Some of the more ignorant ſort read one by one;

Perge igitur narráre órdine reliqua.

Dum jentandi finem facimus, *datur públicum ſignum poſtérius*; ſumit quiſque libros; imus in aulam commúnem;

Recitantur *de more* catálogi ſingulárum claſſium;

Qui adſunt, *ad nomen reſpondent*:

Ego quoque reſpondeo:

Abſentes notantur in catálogis ab ipſis nomenclatóribus.

Finitâ catalogórum recitatióne, ludimagiſter *púlpitum aſcendit*, ut precétur;

Jubet nos attentos eſſe, túmque públicè precátur:

Ubi precátus eſt, Recipite, inquit, vos in ſuum quiſque auditórium.

Convéniunt omnes,

Ego item venio cum meis condiſcípulis;

Sedeo in loco meo:

Præceptor ingréditur:

Inquirit de abſentibus:

Deinde ſedet in cáthedrâ ſuâ, & jubet pronunciári auctoris ſcriptum:

Pronunciamus terni clarâ voce, ut ſolémus quotídie.

(terpretatiónem:

Tum jubet ut reddámus in-

Aliquot ex rudióribus legunt ſinguli;

W3

We other ſome ſay three and three, and that by heart,

Except him that goes orderly before us (repeating) the very words of the Authour.

At the laſt the maſter exacts the Engliſh ſignification of the words;

The better ſcholars, to whom he giveth that in charge by name, make anſwer:

I alſo being commanded by him do anſwer; he commends them that anſwer well; of the number of whom (**be it ſpoken without boaſting**) I was one.

Afterwards he commandeth every part of ſpeech to be orderly **parſed according to the Grammar rule.**

Laſt of all he doth openly appoint, what is to be repeated after dinner:

When it hath ſtruck eight of clock he commands us to prayer; which when it is done, he adviſeth us to do diligently what we have to do: at the laſt he diſmiſſeth us.

As he looks upon us, we go forth in order and without noiſe, and we depart merrily.

Nos alii reddimus terni, ter memóriter,

Præter eum qui verba ipſa authóris præit nobis ordine.

Tandem præceptor éxigit Anglicánam verbórum ſignificatiónem;

Doctiores, quibus nominatim id præcépit, reſpondent:

Ego quoque juſſus ab eo reſpondeo; laudat ille, qui bene reſpónderint; de quorum número ego (*quod ſine jactántiâ dictum ſit*) unus eram.

Poſtea jubet ſingulas orationis partes órdine tractari *ad ratiónem Grammaticam.*

Poſtremò palam præſcribit quid ſit à prandio redendum:

Auditâ horâ octavâ, precatiónem imperat; quâ finitâ, monet ut officium ſédulò faciámus:

eandem nos miſſos facit.

Eo ſpectante, exímus órdine & ſine ſtrépitu, lætiſ diſcédimus.

Maiſter

Maister, have I given you content?

M Most abundantly.

D Doth it like you that about supper-time I do the same concerning the other passages of this day?

M There will bee no need.

Satísne tibi feci, præceptor?

Cumulatíssimè.

Placétne tibi ut sub cœnæ tempus ídem fáciam de réliquis hujus diei actiónibus?

Nihil opus erit.

Col. 62. *The Maister. The Boy.*

P Come hither, Charles.

Pu I am here, maister.

P What do your two schoolfellows do?

Pu The usher is yet a teaching them.

P But have you already said over the words of your lesson against to morrow morning?

Pu I have said it.

P Well enough?

Pu Well enough, I thank God.

P Who hath heard you?

Pu The head-maister.

P It is well; but there is one thing I would advise you of.

Pu I should be glad to hear it.

P You must often think, how much you are beholden to God the giver of all good things, that bestowed upon you both wit and so good a memory.

Col. 62. Pædagogus. Puer.

Ades, Cárole.

Adsum, præceptor.

Quid agunt duo condiscípuli tui?

Adhuc docentur à subdoctóre.

Tu verò jámne pronunciâsti contextum prælectiónis in crástinum manè?

Pronunciávi.

Satísne rectè?

Satis, gratia Deo.

Quis te audivit?

Ludimagister.

Bene habet; sed *est quod monére te velim.*

Ego *istud audire percúpio.*

Sæpenúmero cogitandum tibi est, quantum debeas bonórum omnium largitóri Deo, qui et ingénium & *memóriam* tam *felícem* tibi déderit.

What

Pu VVhat doe not I owe to him, that hath given mee all things?

Quid illi non débeam, qui mihi dedit ómnia?

P Rehearſe ſome of his chief benefits, as I have ſometimes taught you.

Dic aliquot ejus beneficia præcípua, quemadmodum dócui te aliquando.

Pu That heavenly father hath given mee a body, a ſoul, life, a good minde, good parents, that are wealthy, noble, well-affected towards mee, and that not onely ſupply mee abundantly with all things neceſſary for this life, but alſo (which is **the greateſt thing by far**) take order that I be ſo diligently brought up in learning, and good manners, that nothing further can be required.

Dedit mihi cœleſtis ille pater corpus, animam, vitam, mentem bonam, parentes bonos, locupletes, nóbiles, bene erga me affectos, & qui non modò ſuppéditant mihi copiósè omnia ad hanc vitam neceſſária, ſed etiam (quod eſt *longè maximum*) curant bonis literis, bonisque moribus tam diligenter inſtituendum curant, ut nihil ſit præterea requirendum.

P You have ſpoken all thoſe things very truly, but you have omitted one thing, which is an eſpeciall bleſſing of God.

Verè omnia iſta dixiſti, ſed unum prætermiſiſti, quod eſt ſingulâre Dei beneficium.

Doe you know what it is?

Scin' tu quid ſit?

Pu **Let mee unbethink my ſelf a little.**

Sine me pauliſper cogitâre.

P **Unbethink your ſelf at your leaſure.**

Otiósè cogita.

Pu Now I remember it.

Nunc ego reminiſcor.

But for the greatneſſe of the thing, I know not how to expreſſe it.

Sed pro magnitúdine rei, nescio quibus verbis id rem exprímere.

P Yet expreſſe it as you can.

Dic tamen quo póteris modo.

Pu I think of it again and again.

Cógito etiam atque etiam.

P Speak at laſt.

Dic tandem.

Pu The blessings of God Almighty towards mee are innumerable, in body, in minde, in outward things; but none can be said or thought to be greater then that hee hath freely given mee his onely Son, who hath redeemed mee a most miserable sinner, & captive under the tyranny of Satan, & destinated to eternal death, and that by his most cruel and shamefull death in the world.

Innumerabilia sunt Dei Optimi Maximi erga me beneficia, in córpore, in ánimo, in externis rebus; sed nullum majus nec dici nec cogitari potest quàm quòd Filium suum únicum gratis mihi dederit, qui me miserrimum peccatórem, & sub Satanæ tyrànnide captum, ac morti æternæ destinàtum redémit, ídque morte suâ omnium crudelíssimâ, & máximè ignominiósâ.

P You have spoken well enough, and almost in so many words as I have taught you at other times. But hath God bestowed this so great a benefit upon you onely?

Satis aptè dixisti, & tótidem ferè verbis quot aliâs te docúeram. Sed nunquid Deus tibi uni hoc tantum beneficium præstitit?

Pu No indeed.

Mínimè veró.

P Upon whom besides?

Quibus prætérea?

Pu Upon all, how many soever believe the Gospel faithfully and truly.

Omnibus, quotquot Evangélio fidéliter ac verè credíderint.

P Come on, produce a place out of S. Johns Gospell to that purpose.

Agè, profer locum è S. Joannis Evangélio, in eam sententiam.

Pu God so loved the world that hee gave his only begotten Son, that every one that believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that

Sic Deus dilexit mundum, ut Filium suum unigénitum daret, ut omnis qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum, ut condemnet mundum, sed the

the world might be saved by him.

He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the onely begotten son of God.

And this is.

P Enough so far; but whose words are those?

Pu Christs speaking of himself.

P Whom doth he speak to?

Pu Nicodemus, who came to him by night.

P Christ himself our alone Saviour grant, that you may profit more and more in the knowledge of him.

Pu He will, I hope.

P **Go on then chearfully, as you have begun,** which God prosper to the glory of his name.

Pu I pray so too.

P **Let us go to supper.**

ut servétur mundus per eum.

Qui credit in eum, non condemnátur; qui verò non credit jam condemnátus est, quia non crédidit in nomen unigéniti filiiDei.

Hæc est autem.

Hactenus satis; sed cujus sunt verba ista? (quæsivit

Ipsius Christi de seipso lo-

Quem allóquitur?

Nicodémum, qui ad eum nocte vénerat.

Faxit ipse Christus únicus Servator noster, ut magis ac magis in ipsius cognitione proficias.

Faciet, spero.

Perge igitur, *ut cœpisti, alacriter*, quod bene vertat Deus in gloriam sui nominis.

Ità precor.

Eámus cœnátum.

Col. 63. *The Monitor. A boy.*

O **You never mind your book;**
when will you bee a scholar?

P That will come to passe in

Col. 63. Observator. Puer.

Tu nunquam studes;

Quando eris doctus?

Id fiet *progressu témporis*

time, by Gods assistance.

Deo juvante.

O You say well; but in the interim you must take pains.

Rectè dicis; sed ínte im *laborandum tibi est*.

P But I am not a plough-man.

Atqui ego non sum arátor.

O I, doe you jeer mee? As though to take pains were the same as to goe to the plough.

Etiam rides? Quasi laboráre idem sit quod aráre.

P I know it is not the same.

Scio non idem esse.

O Why then did you make such an answer? Is not that to jeer?

Cur ergò sic respondisti? Nonne istud ridére est?

P And yet there is no harm in laughing, seeing it is a thing natural to all men.

Et ridére non est malum, cùm sit naturále ómnibus homínibus.

O Do you go on to trifle?

Pergin' tu nugas dícere?

P What I have said is true, and to speak truth is not to trifle.

Quod dixi verum est, & verum dícere non est nugári.

Why doe you finde fault with mee when there is no cause?

Cur me immérito reprehendis?

O I have cause to reprove you.

Jure te árguo.

P By what right?

Quo jure?

O Because you know that *ridére* to laugh is usual for *irridére* to mock; and yet you have conceived it so, as if I had spoke of laughing.

Quia non ignóras *ridére* pro *irridére* usitatum esse; & tamen sic accepisti, quasi de risu sim loquútus.

P If I make good my own cause, what harm do I?

Si defendo causam meam, quid mali fácio?

O Do you go on then in your stubbornnesse?

Pergis igitur esse pértinax?

Truly you shall be set down in good earnest.

Profectò *sériò notáberis*.

P I pray you, be not angry with mee, good Martin.
Ne, quæſo, mihi iraſcáris mi Martíne.

O I am not angry, but I do my office.
Non iraſcor, ſed officium meum fácio.

P But, I pray you, hear mee.
Sed audi, quæſo.

O What ſhould I hear? your trifles?
Quid audiam? tuas nugas?

P Hear mee, I ſay; I will not lie.
Audi, inquam, non mentiar.

O Speak in ſhort, I have buſineſſe elſewhere.
Dic bréviter, eſt mihi alias negotium.

P Firſt of all, when you did admoniſh me, I was not idle.
Imprimis, cùm tu me monuiſti, non eram otiósus.

O What then?
Quid ergó?

If you did nothing, was you not idle?
Si nihil faciébas, nonne otióſus eras?

P I was not; if I might ſay ſo by your leave.
Non eram; *pace tuâ dixerim.*

O How can that be?
Quî poteſt id fieri?

P I will tell you, although you underſtand this better, then I.
Dicam tibi, etſi tute melius hoc intélligis, quàm ego.

I did nothing, as it did make ſhow; yet I thought of ſome good.
Nihil faciébam, ut apparebat; ſed tamen cogitabam aliquid boni.

O Tell mee that plainlier.
Declára iſtud mihi.

P When you make verſes, you often meditate a good while together, as if you were idle: although you are never leſſe idle.
Quum tu facis verſus, ſæpe meditáris diu, quaſi ſis otióſus; quamvis nunquam ſis minùs otióſus.

O You are too wittie for your age.
Pro iſtâ ætáte nimis argutus es.

Although you was not idle to your ſelf (as you ſay) yet they that ſaw you, might judge otherwiſe.
Etiamſi tibi (ut ais) otioſus non eras, tamen qui te vidébant, poſſent aliter diiudicáre.

P But I was by my ſelf.
At ſolus eram.

O True; but ſome might have
Verum, ſed póterant alii

come upon you in the mean time.

To conclude you doe not confeſſe your fault.

If there was any fault, it was in that, that at the firſt ſight I ſeemed to you to be idle, when indeed I was not.

I aſk nothing about that; but what anſwer do you make concerning your mocking?

Truly I ſaid nothing with a purpoſe to mock.

What then?

I jeſted, believe mee.

To what end?

That by talking a little I might learn ſomething of you.

I am not one that can teach you many things.

Nay I have oft times learned a great deal of good by you.

What will you conclude then?

That you pardon mee, ſeeing I have done nothing, as you ſee, with an evil intention, that I know on.

Well, I pardon you, becauſe you ſeem to me to be ſincere and open, and I never found you a liar yet.

intervenire.

Dénique non fa éris culpam.

Siqua fuit culpa, in eo fuit, quòd primo aſpectu vidébar tibi eſſe in ótio, quum reverâ non eſſem.

In eo nihil requiro: ſed de irriſióne quid reſpondes?

Certè nihil dixi irridendi ánimo.

Quid igitur?

Jocábar, crede mihi.

Quorſum?

Ut paucis verbis fabulando, aliquid ex te addíſcerem.

Non is ſum à quo multa doceri queas.

Imò tecum multum boni ſæpe dídici.

Quid tandem vis conclúdere?

Ut mihi ignoſcas, quando ut vides, *malo ánimo nihil peccávi, quod équidem ſciam.*

Agè, ignoſco, quia vidéris mihi *cándidus & apertus*, neque *adhuc vidi te mendácem eſſe.*

P	I thank you, moſt ſweet Martin.	Ago tibi grátias, Ma ſuavíſſime.
	Col. 64. N. O.	Col 64 N. O.
N	Do you go into your own countrey then?	Ergó ne abis in pátriam?
O	I am conſtrained to go, being ſent for by my father.	Cogor abíre, nempe a *ſítus à patre.*
N	Are you never to come again?	Nunquámne es reverſu
O	No, I hope.	Non, ſpero.
N	When are you to go?	Quando profectúrus es?
O	To morrow, I think.	Cráſtino die, ut opino
N	Will you thus forſake mee then?	*Siccine ígitur me relin*
O	I muſt needs do ſo.	Ita neceſſ· eſt.
N	Woe is me poor boy! where and when ſhall I finde ſuch a friend? ſuch a companion in my ſtudies?	O me míſerum! u quando amícum repériam? talem ſ rum meórum ſócium
O	Do not grieve, be of good comfort: God will give you a better companion.	*Ne dóleas, eſto ánimo* meliórem dabit tibi
N	Truly I know he can do it; but I can ſcarce hope for it.	Ille quidem poteſt, at ego vix ſperáre ſum.
O	Do not take on ſo much, I pray you; for our friendſhip is not like to die by this ſeparation of our bodies, but it will rather increaſe more and more; and being abſent in body, wee ſhall be preſent in our mindes.	*Noli*, óbſecro, *te tantópere*; nec ea ſeparatióne córporu teritúra eſt amicítia ſtra, quin pó·ius ac magis; & abſentes pore, præſentes ánim rimus.
	What? the Letters that wee	Quid? Epiſtolæ quas

ſend to and fro, how great force doe you hope they will have ?
what ? becauſe by that mutuall longing our love ſhall become more pleaſant ?
They are all likely things which you ſay, but in the mean time my grief is not aſſwaged.
Alas ! forbeare weeping.
I cannot for ſorrow.
Doe you ſo ? doe you think that I am leſſe grieved ?
But what would you do ?
We muſt obey God's will.
Now, I pray you, recollect your ſelf ; and provide your ſelf rather to eat your ſupper merrily.
Wee ſhall talk more after ſupper.
O what a heavy parting is this !

citróque dábimus, quantam vim ſperas habitúras eſſe ?
quid ? quòd mutuo illo deſidério amor ipſe noſter fiet jucundior ?

Veriſimília ſunt quæ dicis ómnia, ſed interim *non lenítur dolor meus.*

Ah ! *réprime lácbrymas.*
Non queo præ dolóre.
Síccine agis ? an putas me minóre dolóre tangi ?
Sed quid agas ?
Divínæ voluntáti parendum eſt.
Nunc *ipſe te cóllige,* óbſecro, ac pótius ad hilariter cœnandum te para.

Plúribus à cœnâ colloquémur.
O quàm triſte divortium !

Col. 65. *Meſſor. Valenſis.*

Do you not remember that our maiſter doth ſo often put us in minde of avoiding bad company ?
I remember it very well indeed.
Yet you ſometimes make uſe of his admonitions carelſly enough.
Wherein do I ſeem to you to neglect them.

Col. 65. Meſſor. Valenſis.

Non meminiſti præceptórem tam ſæpe monére nos de fugiendis pravis ſodálibus ?
Ego verò probè mémini.

Tamen alícubi ſatis negligenter úteris ejus mónitis.
In quo vídeor tibi ea negligere ?

M I will tell you, ſo you do but hear mee attentively.

Dicam tibi, modò attentè audias.

V Tell mee I pray you; I will hear you very attentively.

Dic, obſecro; audiam te attentiſſimé.

M Will you never take heed of that cheater?

Nunquam vis cavére ab *impoſtóre*?

V Why ſhould I take heed?

Cur cáveam?

M Leſt you be infected by him; for you know he is as bad as bad can be.

Ne illíus contagióne depravéris; nôſti enim eum *péſſimum*.

But I doe not follow him of my ſelf; he run's to me where ever I am.

Atqui non ſponte ſequor; ad me accurrit úndique.

M Verily becauſe hee knows you have ſomething to give him, and that you give him willingly and often.

Nimírum, quia novit te habére quod des, & dare benter ac ſæpe.

V What then do you perſwade mee to do?

Quid igitur mihi faciendum ſuades?

M Say once to him, both in earneſt, and as it were with an angry minde, What would you have friend? why do you follow mee every where? every one cries out that you are a very knave; inſomuch as they will not keep you company. And therefore, I pray you, let mee alone hereafter, leſt I come to be openly whipt for your ſake.

Dic ſemel, & ſeriò, & quaſi animo irato, Quid vis amice? cur me ubique queris? omnes clámitant te *péſſimum*; adeò ſocium tui eſſe nolunt. Proinde omitte me poſthac quæſo, ne tuâ cauſâ vapulem palàm cædar.

V What if hee will anſwer any thing to the contrary?

Quid ſi velit áliquid contra reſpondére?

M Break off diſcourſe with him,

Abrumpe illi ſermónem,

get you from him quickly.

V I thank you, that you admoniſh mee ſo faithfully.

téque récipe celériter.

Ago tibi grátias, quòd me tam fidéliter monúeris.

Col. 66. G. H.

G Will you remain in that ignorance?

H God forbid.

G What will you do then?

H I pray you, give me ſome adviſe about this matter.

G Firſt pray to God very oft, and from your heart; then be alwaies attentive; that is, heare diligently whatſoever is taught, whether the maſter ſpeak, or your ſchool-fellowes ſay any thing; laſtly, be careful to maintain charity.

H By what means?

G Neither hurt, nor offend any body; envy no body; hate no body; but on the contrary, love all men like brethren; and do well to all men, as much as you are able.

H What will thoſe things doe mee good towards the profiting at my ſtudies?

G Very much.

Col. 66. G. H.

Víſne permanére in iſtâ ignorantiâ?

Avertat Deus.

Quid fácies ígitur?

Da mihi ſuper hâc re conſilium, quæſo.

Imprímis Deum ſæpíſſimè & ex ánimo precáre; deinde ſemper attentus eſto; hoc eſt, diligenter audíto quicquid docétur, ſive præceptor loquátur, ſive áliquid reddant condiſcípuli tui; poſtrémò, charitátem diligenter cole.

Quibus modis?

Néminem neque lædito, neque offéndito; némini invidéto; néminem ódio habéto; ſed contrà, omnes dílige tanquam fratres; ac bene ómnibus, quoad póteris, fácito.

Quid illa mihi *cónferent ad ſtudiórum profectum?*

Plúrimúm.

H How?

G For ſo God will enlighten your underſtanding, and increaſe your memory and other gifts of the minde, to conclude, hee will ſo promote your ſtudies, that you may every day make a greater progreſſe in them.

H Truly, you give mee very good counſell; I wiſh I may be able to uſe it continually to Gods glory, and to requite you once.

G I doe not deſire, that you ſhould requite me on that faſhion with any other favour, but that you often praiſe God, and alwaies follow honeſt ſtudies, and, that ſo you may come at laſt to the height of learning.

Quómodo?

Sic enim Deus tibi illumin[ā]bit ingénium, memó[riam] ac cæteras ánimi dot[es] augebit, dénique ſtúdi[a] tua ita promovébit, [ut] majórem in eâ re progreſſum índies fácias.

Conſilium mihi ſanè d[e] óptimum; útinam in D[eo] ipſius glóriam uti perp[e]tuò váleam, tibíque a[li]quando referre grátiam.

Non opto, ut mihi áli[æ] grátiæ eo more refer[am] niſi ut Deum ſæpenúm[e]rò laudes, ſtudiáque h[o]neſta ſemper perſequá[ris] atque ita *ad divinárum literárum cognitiónem* tandem *pervénias*.

Col. 67. *Caſtellanus. Meſſardus.*

C WVhat have you done for theſe fifteen dayes?

M I tended upon my mother, who was very ſick.

C Say you ſo?

M It is ſo indeed.

C WVhat diſeaſe was ſhee ſick on?

M A tertian ague,

Col. 67. Caſtellanus. Meſſardus.

Quid egiſti *per* hos quind[e]cim dies?

Miniſtrávi matri, quæ g[ra]viter ægrotábat.

Ain' tu?

Sic eſt profectó.

Quo laborábat morbo?

Febre tertiánâ.

Hab[ebat]

C Hath she recovered?
An convâluit?

M She begins to recover by litle & litle, God be thanked
Paulátim convalescit, grátia Deo.

C VVho cured her?
Quis sanâvit eam?

M The chief Doctor.
Medicórum summus.

C VVho is he?
Quis ille?

M God himself.
Ipse Deus.

C I make no question of that; but by whose means?
De hoc nihil dúbito; sed cujus óperâ?

M Mr Sarasine's.
Dómini Sarasini.

C Hee is accounted a very great Doctor of physick.
Is habétur *máximi nóminis in medicínæ professióne.*

M His excellent cures do prove that every day.
Id quotídie probant egrégiæ curatiónes ejus.

C VVhat remedies did hee use in curing your mother?
Quibus remédiis utebátur in curandâ matre tuâ?

M Medicines.
Medicamentis.

C I understand that well enough, though you say nothing.
Satis istud intélligo, étiam te tacente.

But tell me plainly what medicines were those?
Sed dic planè, quæ fúerint ista medicamenta?

M Let me call my self to mind a litle while.
Sine me aliquantisper recordári.

C I doe let you; say at last what you remember.
Sino; dic tandem quæ reminísceris.

M I remember but two names, clysters and potions.
Duo tantùm nómina mihi occurrunt, *clysteres* & *potiones.*

C VVhat good do those do?
Quid ista cónferunt?

M Ho, you fool, you ask, as if I studied Physick.
Eho, inepte, ita rogas, quasi ego *medicínæ óperam déderam.*

And therefore if you desire to know any more, do you your self enquire rather of them that professe such things, that is, of Physitians and Apothecaries.
Itaque si cupis ámpliùs scire, quære tute ipse ab iis pótiùs, qui ista profitentur, hoc est, à médicis & pharmacopólis.

C I pray you, be not angry with me.
Ne mihi succénseas, oro.

why

M Why are you so busie to ask?
Cur tu es adeò curiósus?

C That I may alwaies learn something.
Ut ediscam semper áliquid.

M But have a care in the meantime you be not called a busie-body.
At vide ínterim ne vocéris percontátor.

C Yet heare mee too a few words.
Audi tamen item pauca.

M Say on.
Lóquere.

C How long hath your mother been sick?
Quamdiu ægrotávit mater?

M Almost two weeks.
Ferè duas hebdómadas.

C In the mean time where was your father?
Interea ubi erat pater?

M Hee was gone to Lyons to the Mart.
Profectus erat Lugdúnum ad mercátum.

C But you, at what a clock came you again to the school?
Sed tu, quâ horâ rediísti in Gymnásium?

M To day morning.
Hodie mané.

C Have you delivered your excuse to the maister?
Dediſtíne excusatiónem præceptóri.

M I have delivered it.
Dedi.

C What answer did hee give you?
Quid tibi respondit?

M It is well done, quoth hee; but where was you?
Factum bene, inquit; tu verò ubi eras?

C I went yesterday into the countrey with my unckle.
Heſterno die rus ívera cum pátruo.

M Come on, let us see what wee are to say at two a clock; for I am now after a sort a new scholar.
Agè, videámus quid simus redditúri horâ secundâ: nam ego quodammodo nunc novus sum discípulus.

Col. 68. *Grangerius. Torquetus.*		*Col.* 68. Grangerius. Torquetus.
G	will you go to make water?	*Vísne ire mictum?*
T	I have made water at my own leasure.	*Satis otiósus minxi.*
G	Let us goe together, I pray you, that wee may talk a little.	Eámus unà, quæso, ut parùm fabuléamur.
T	Hold your tongue, you fool, unlesse you will be complained on, it is no time to talk; should you not have made water, when you got your break-fast?	Tace, inepte, nísi vis accusári, non est fabulandi tempus; nonne debuisti mictre quum jentarétur?
G	I should, but I forgot it.	Debui, sed oblítus sum.
T	Go then by your self, with the maisters good leave; and be not hereafter so forgetfull.	Ito ígitur solus, cum bonâ véniâ præceptóris, nec sis posthac tam oblivióſus.
G	I will do as you will have mee, and I will think on it.	Parébo tibi, & *memínero.*

Col. 69. *Malognodus. Gasinus.*		*Col.* 69. Malognodus. Gassinus.
M	What do you think, Gassinus?	Quid cógitas, Gassine?
	Have a care of your self, I pray you.	Cave tibi, óbsecro.
G	Why should I have a care of my self?	Quid mihi cavébo?

Lest

M Left thou fall ſick.
Ne *in morbum incidas.*

G From what cauſe?
Quâ ex cauſâ?

N From too much play.
Ex *nimiâ lusûs intemperiâ.*

G VVhence doth that danger appear?
Unde appáret periculum?

M Becauſe you are all of a heat, you are all of a ſweat.
Quia *totus æſtuas, totus ſudóre mades.*

G You admoniſh me well, and in time.
Rectè, & in témpore me ádmones.

Truly I did not perceive it.
Profectò non ſentiébam.

M Give over, if you will take my counſell.
Deſiſte, *ſi me audis.*

G I take your counſell with all my heart, and am ready to do what you bid me.
Audio verò libenter, ac tibi morem gero.

For who would refuſe ſuch faithfull advice?
Quis enim réſpuat tam fidéle conſilium?

M Wipe your face with your handkerchief, and get on your clothes quickly, leſt you catch cold on a ſuddain.
Deterge fáciem ſudariolo, & índue te celériter, ne *ſúbitum frigus cóntrahas.*

G I thank you. For I am commonly apt to diſeaſes.
Hábeo tibi grátiam. Nam *ferè morbis ſum obnóxius.*

M VVhat is the reaſon?
Quid eſt cauſæ?

G My want of health.
Infirmitas meæ *valetúdinis.*

For you ſee of what a weak conſtitution I am.
Vides enim quàm *imbecillo ſum córpore.*

M You ought ſo much the more to have a care of your ſelf.
Tantò magis debès tibi cavére.

G I know that very well, and both my parents give me warning often.
Iſtud probè novi, & parens uterque me monet ſæpiſſimé.

But what ſhould one doe? we are naturally
Sed quid agas? *naturæ*

prone

prone to our own Deſtruction.

M O my Gaſſinus, wee muſt not ſerve our pleaſure, but we muſt provide for our health by temperance.

G Cato's verſe to that purpoſe is forth-coming.

M I remember it; but of theſe things ſometime elſe; Now you are dreſt ſufficiently. You have no reaſon to ſtay here any longer.

G Farewell, Malagnodus, moſt friendly adviſer.

M Are you willing, that I ſhould bring you along home.

G I need no bringing along. I am very well, by Gods bleſſing.

M My Gaſſinus, have a care you be well.

proni ſumus in noſtram perníciem.

O mi Gaſſine, non eſt voluptáti ſerviendum, ſed temperántiâ *valetúdini conſulendum eſt.*

Eſt in promptu carmen Catónis in eam ſententiam.

Téneo; de his áliás;

Jam *ſatis indútus es.*

Nihil eſt quod hîc morére diútius.

Vale, Malagnode, mónitor amiciſſime.

Vin' tu, ut *domum te dedúcam.*

Nihil opus eſt *deductióne.* *Ego bellè me hábeo*, Dei beneficio.

Mi Gaſſine, cura ut váleas.

Col. 70. *Robinerianus. Bobaſſardus.*

R I wonder at my heart why you were not here to day morning.

B VVhy doe you wonder ſo much;

It is no news here; many are away every day, yea almoſt every hour.

R But you had the victory in your power.

Col. 70. Robinerianus. Bobaſſardus.

Valdè miror cur hódie manè non adfúeris.

Quid miráris tantópere?

Nihil hîc eſt novi; multi abſunt quotídie, imò horis ferè ſingulis.

Atqui victória tibi erat in mánibus.

What

B VWhat do I care? ſuch victory as that (as one ſaid well) is nothing elſe but a ſhort glory.

Quid ego curo? ejúſmodi victória (ut bene dicébat quidam) nihil áliud eſt quàm brevis glória.

R But in the interim modeſt young men are hereby more enflamed to their ſtudies;

Sed interim modeſti adoleſcentes hâc ad ſtúdia magis incenduntur;

neither for all that doe they ſwel with vain glory, but refer to the glory of God whatſoever praiſe ſhall accrew thereupon.

nec tamen inâni glóriâ tumeſcunt, ſed ad honórem Dei réferunt, quicquid inde laudis accéſſerit.

B Truly that falls out very ſeldome;

Id certè rarò contingit;

for there be more that abuſe victories to their private glory, then that have any reſpect to Gods glory.

plures enim ſunt, qui victóriis abutantur ad priváram glóriam, quàm qui divíni honóris rationem hábeant.

R It is likely to be true that you ſay.

Veriſímile dicis.

B Nay, very true.

Imò, veriſſimum.

R But I would have you tell me, why you was away.

Sed *velim mihi dicas*, cur abfúeris.

B I wrote a letter to my father.

Scripſi ad patrem líteras.

R In whoſe name?

Cujus nómine?

B My mothers.

Matris.

R Did ſhe her ſelf tell you what to write?

Dictavítne tibi ipſa?

B What ſhould I have writ, unleſſe ſhe had told me?

Quid ſcripſiſſem, niſi dictáſſet?

R VWhat did the letter contain?

Quid continébant líteræ?

B It would be too long to tell you.

Longum eſſet tibi narráre.

R But at leaſt tell me the contents of it.

Saltem dic eárum *argumentum*.

They

B They were diverſe and manifold, and what (I pray you) doth it concern you to know it?

Vârium erat & múltiplex, & quid tuâ (quæſo) ſcire refert?

R Nothing.

Nihil.

B VVhy do you aſk ſo greedily then?

Cur ergò tam âvidè quæris?

R For my mindes ſake, as we ¶ are cõmonly inquiſitive to hear ſome newes.

Animi cauſâ, ut ferè *curioſi ſumus novi áliquid audiendi.*

B You do nothing but prate: let me alone.

Nihil áliud quàm garris: omitte me.

R Do but hear mee a few words.

Auſculta paucis.

B Come on, I hear you; ſay what you will.

Agè, auſculto; lóquere quid velis.

R I deſire to know where your father is.

Scire cúpio ubi ſit pater tuus.

B As though you did not know.

Quaſi verò néſcias.

R VVhence ſhould I know?

Unde ſcirem?

B Seeing he is one that you know very well, and ſeeing we are neighbours, I could not have thought you had been ignorant.

Cùm *tibi* ſit *notiſſimus*, & cùm ſimus vicíni, non putâſſem te ignoráre.

R Tell mee, I pray you, without any more adoe.

Dic *tandem*, quæſo.

B He is at Lyons.

Eſt Lugdúni.

R VVhen went he?

Quando eſt profectus?

B About four daies ago.

Abhinc dies quátuor.

R VVhat doth he there?

Quid illic agit?

B Hee buyes and ſells.

Negotiátur.

R VVhen will hee come home again?

Quando reditúrus eſt

B VVhen the Mart is done.

Finíto mercátu.

R What time will it be done?

Ad quod tempus finiétur?

B Ask the merchants: it con-

Roga mercatóres: non eſt cer-

us

cern's not me to minde such things.

R What do you minde then?

B To fear God, to obey my parents, to learn good arts and godlineſſe.

B Truly you talk gallantly: but tell mee in good earneſt, can you do ſuch great matters?

R Doe I aſſume that to my ſelf?

Nay rather I confeſſe, that it is not in my power to begin.

R What will become of you then?

B God himſelf will work in me by his ſpirit.

R You think very well: I required no more of you.

B I thank God, to whom I am beholding for any good that is in me.

R That is very well, and truly I commend you, that I may not ſeem to you to do nothing but prattle.

B When I ſaid that, in truth I jeſted.

R So I conceived it; but do you go on (as you have begun) to learn & to be wiſe.

B He that hath given me faith, the ſame (I hope) will grant me perſeverance.

R You hope well, and I hope the ſame too: and there-

meum curáre tdlia.

Quid ígitur curas?

Ut Deum tímeam, paréntibus obédiam, bonas artes cum pietáte diſcam.

Næ tu magnificè lóqueris: ſed dic mihi ſériò, poſſe res tantas efficere?

Egóne illud mihi aſſúmo?

Quin pótiùs fáteor, ne incípere quidem penes me eſſe.

Quid ergò de te fiet?

Deus ipſe ſpíritu ſuo in me operábitur.

Optimè ſentis: nihil enim prætérea requirébam.

Eſt Deo grátia, cui acceptum réfero quicquid inest in me boni?

Illud rectè, & laudo équidem, ne tibi vídear mihi áliud quàm garríre.

Cùm illud dícerem, jocabar ſané.

Ego ſic accépi; ſed tu (ut cœpiſti) perge *diſcere & ſápere.*

Qui mihi dedit fidem, idem (ut ſpero) perſeverántiam dabit.

Bene ſperas, & ego idem ſpero tecum: itaque perſe-

fore let us go on to live most lovingly betwixt our selves, as wee have done hitherto.

B Truly there shall be no failing on my part, unlesse I be altogether destitute of Gods help.

R God forbid; but do you hear the clock?

B How have wee finished our discourse in good time?

mus *inter nos vivere conjunctíssimè*, ut adhuc fécimus.

Per me quidem non stabit, nisi ope divinâ prorsus ero destitútus.

Avertat ipse Deus; sed audin' tu horológium?

Ut in ipso témpore sermónem finívimus?

The two Colloquies which follow are, according to the Authors direction, referred to the end of this Second Book.

Duo quæ sequebantur Colloquia, de *consilio Auctóris* sunt transláta ad finem hujus Secundi Libri.

Col. 71. *Ruffetus, Monachus.*

Col. 71. Ruffetus. Monachus.

R VVhence come you?

M From abroad.

R VVhat went you forth for?

M To buy paper.

R Have you bought any?

M I have bought some.

R How much have you bought?

M A quire.

R For how much?

M Five farthings.

R Of what sort?

M The lesser sort.

R Let me see it.

M See whether it be good or no.

Unde venis?

Foris.

Quid prodíeras?

Ut émerem chartam.

Emistíne?

Emi.

Quantam emisti?

Scapum.

Quanti?

Quinque quadrantibus.

Cujus formæ?

Minóris.

Ostende.

Vide num bona sit.

R Truly it is good; for what use did you buy it?
M You ask ſillily. What uſe is there of paper but to write?
R Yes, there is another uſe.
M What? tell me.
R To wrap wares in.
M I meant of ſchool-paper, not of courſe-paper; for I am no mercer.
R We uſe paper too to dry up a new writing.
M I know it very well; but that is blotting-paper.
R And yet it is paper.
M Be it ſo.
R There is then a ſeveral uſe of paper even in the ſchool.
M I muſt needs confeſſe it.
R I will tell you alſo another uſe, and that moſt common in the ſchool.
M What?
R I dare not tell you without words of reverence before.
M What need wee to make words of reverence amongſt our ſelves? for words do not ſtink.
R I will tell you then, ſeeing you will have it ſo.
M Speak freely.
R To wipe one's breech in the houſe of office.
M Fair papers are not car-

Bona eſt profectò; in quem uſum emiſti?
Ineptè quæris.
Quis eſt chartárum uſus niſi ad ſcribendum?
mò, álius
Quis? cedo.
Ad *merces involvendas.*
Intelligébam de *chartâ ſcholáſticâ*, non de *emporéticâ*; non enim ſum mercator.
Utimur étiam chartâ ad ſiccandam recentem ſcriptúram.
Satis ſcio; ſed *charta* illa eſt *bíbula.*
Et tamen charta eſt.
Eſto.
Eſt ergò múltiplex chartæ uſus étiam in ſchelâ.
Cogor fatéri.
Etiam dicam tibi álium uſum, & quidem in ſcholâ frequentiſſimum.
Quem?
Non auſim dícere ſine *præfatióne honóris.*
Quid opus eſt inter nos honórem præfári? non enim verba fœtent.
Dicam ígitur, *quando ita vis.*
Dic líberé.
Ad *tergendas nates* in latrinâ.
Illíus non feruntur *chartæ*

Lib.

ried thither, but those that are already written and good for nothing.

puræ, sed jam scriptæ, eæque inútiles.

R What then? yet they are papers.

Quid tum? chartæ sunt tamen.

M But I speak concerning fair paper, and new.

At ego de chartâ purâ & novâ loquébar.

R But in the mean time you are capt.

Sed ínterim victus es.

M Be it so indeed; it doth not repent me of this our litle disputation.

Sit it à sanè; non me pœnitet disputatiúnculæ hujus nostræ.

R But now they go away from their play.

Sed jam à lusu discéditur.

M And let us go away then from this place.

Et nos ergò loco cedámus.

Col. 72. *Hugh. Brasius.*

Col. 72. Hugo. Brasius.

H Have you any good ink?

Habésne bonum atramentũ?

B VVhy do you ask that?

Cur istud rogas?

H That you may give mee a litle.

Ut mihi des aliquántulum.

B VVhat now, have you none?

Eho, non habes?

H Yes, but I cannot write with it.

Imó; sed eo non possum scribere.

B VVhat hinders you?

Quid obstat?

H Because it is too thick.

Quia nimis spissum est.

B Do you not know how to make it thinner.

Nescis dilúere?

H I have no water.

Non est mihi aqua.

B Make it thinner with wine.

Dilue vino.

H I have far lesse of that.

Multò minus.

B What if you made it thinner with vinegar?

Quid si acéto dilúeres?

H The paper would sink thereupon.

Inde charta perflúeret.

B How do you know?

Quî scis?

H I have heard it of a maiſter, that taught me to write.

Audívi de quodam magiſtro, qui me docébat ſcribere.

B And I have heard another thing more ſtrange.

Ego verò áliud audívi magis mirum.

H I pray you, tell me it.

Narra mihi, ſodes.

B What will you give me?

Quid mihi dabis?

H A good pin.

Bonam aciculam.

B Hear then what I learnt of a certain ſchool-maiſter of mine. Ink which is made thin with vineger is hardly wip't out.

Audi ígitur quid ego dídici ex quodam pædagógo meo. Atramentum quod acéto liquefactum eſt, ægrè elúitur.

H It may be ſo; but in the mean time give me a little for my preſent uſe.

Fieri poteſt; ſed ínterim da mihi parùm *in præſentem uſum.*

B Hold your ink horn well and open, I will pour you in ſome.

Tene atramentárium tuum bene apertum, ego infundam tibi.

H Here; pour. Ou: upon it! how thin it is!

Ecce; infunde. Vah! quàm líquidum eſt!

B Perhaps becauſe there is not gum enough.

Fortaſſe quia non eſt gummi ſatis.

H But how bad-coloured it is!

Sed quàm *décolor*!

B Make uſe of it if you will, ſuch as it is; for I have no better.

Utere ſi vis, *quale quale eſt*: non enim hábeo méliùs.

H What ſhall I do then?

Quid ígitur fáciam?

B O you fool, can you not mix it well with your pen.

Hem inepte, non potes *penâ tuâ bene miſcére?*

H I have mingled it enough; what can I do elſe?

Míſcui ſatis; quid poſſem prætérea?

B Pour again into my ink-horn.

Infunde rurſus in cornu meum.

H Hold it neerer; is there enough?

Admove própiùs: éſtne ſatis?

Preſs

B Preſſe the cotton with your pen.

Cómprime pennâ lintéolum.

H I have preſſed it ſo, as it is almoſt drie; what will it be now at laſt?

Ita compréſſi, ut ferè ſit áridum; quid erit tandem?

B Good ink, or truly indifferent.

Atramentum bonum, aut certè *mediocre.*

H The rule of Mediocritie is good, as we have learned of the maiſter. But can any good thing be made of two things that are naught?

Bona eſt Mediocritátis régula, ut ex præcéptore dídicimus. Sed nunquid ex duábus malis rebus cónfici poteſt áliquid boni?

B When I ſhall have mingled it, and poured thee ſome in again, you ſhall ſee an experiment.

Ubi miſcúero, & tibi rurſus infúdero, vidébis experimentum.

H I have a great deſire to ſee that.

Ardeo iſtud videndi deſidério.

B Now reach your ink horn.

Pórrige nunc atramentárium tuum.

H Here, pour in.

Ecce, infunde.

So ſo, there is enough already;

Obe, jam ſatis eſt.

What waſte is this?

Quæ iſthæc eſt profúſio?

You have given mee more then you have kept for your ſelf.

Plus mihi dediſti, quàm tibi retinúeris.

B Stir it together again over and over.

Commiſce iterum étiam atque étiam.

H A cook could never ſtir his pottage, or his ſauces better together.

Nunquam poſſet coquus ſua *jura* & condimenta méliùs *confúndere.*

B Now make triall at laſt.

Jam tandem facito periculum.

H Tell mee ſome ſentence, that I may learn ſomething in the mean time.

Dic mihi áliquam ſententiam, ut ínterim diſcam áliquid.

B Experience (as it is commonly said) is the mistresse of things.

Have you it?

H Sooner then it could be spoken.

B It seems you could say it long ago.

H Who could be ignorant of that which is so common?

B Now let us see.

H The thing will appear better, when the writing is well dried.

B What will you tarry for?

It is dried too much already.

H Oh, see how black it is!

B Did not I say true?

H It seems you had sometimes made triall.

B It will appear then that experience is the mistresse of things.

H Moreover wee gain experience hence, that a good temper is made by the mixture of things.

B Now you begin to play the profound Philosopher; and therefore I will be gone.

H O long discourse about nothing!

B I am not sorry; otherwise we should have been as lither as dogs.

Experientia (ut vulgò dicitur) *est rerum magistra.*

Habes?

Dicto citiùs.

Videlicet jampridem tenebas.

Quis illud ignorâret, quod est ádeò vulgáre?

Nunc videámus.

Res apparébit méliùs, ubi scriptúra bene desiccata fúerit.

Quid vis expectáre?

Jam siccáta est plùs satis.

Oh, vide quàm nigra sit!

Dixíne veré?

Aliquando perículum facias scílicet.

Constábit ígitur experimentam esse rerum magistram.

Quin étiam hinc experimur ex rerum commixtióne bonum fíeri temperamentum.

Jam incipis *áltiùs Philosophári*; itaque dícedo.

O longum sermónem de nihilo!

Nihil me pœnitet; atquin *inertiótio torpuissemus.*

THE

The Third Book of *School-Colloquies.*

Wherein are contained Diſcourſes of a Maiſter with his Scholars.

The Advertiſement.

Theſe Colloquies are to be ſo read of children, that of two that read one may play the Scholar, and the other the Maiſter.

Col. 1. *One of the Scholars, and the Maiſter.*

D God ſave you, Maiſter.
P God ſave you through Jeſus Chriſt.
Are they all got up?
D All except the litle ones.
P Is any one ſick?
D None, thankes be to God.
P What are they doing?
D Some are getting on their clothes, and ſome are ſtudying hard already
P Is the Uſher with you?
D A good while ago.
P Goe to prayers then, and commend your ſelves diligently to the Lord God through Jeſus Chriſt our Mediatour; and afterwards

Colloquiorum Scholaſticorum Liber Tertius.

Cui inſunt Magiſtri colloquia cum Diſcipulis.

Admonitio.

Hæc púeris ita legenda erunt, ut ex duóbus legentibus unus diſcípulum, alter præceptórem agat.

Col. 1. Unus ex Diſcípulis. Præceptor.

Salve, Præceptor.
Salve per Jeſum Chriſtum.
An ſurrexérunt omnes?
Omnes præter pârvulos.
Nunquis ægrótat?
Nemo, grátia Deo.
Quid ágitur?
Alii *ſe induunt*; álii jam *ſtudent gnáviter.*
Adéſtne vobis Hypodidáſcalus?
Jamdúdum.
Ite ígitur precátum, vóſque diligenter commendáte Dómino Deo, per Jeſum Chriſtum, deprecatórem noſtrum; deinde pérgite

wards go to your books till break-fast time.

D So we use to do, maister.

P Truly I believe it; but because you are commonly sleepie and negligent, I therefore admonish you the ofter.

D We thank you, most kinde maister. Would you have any thing else?

P Speak to my man, to bring mee my gowne.

in studiis vestris, usque ad horam jentâculi.

Ita solémus, præceptor.

Credo équidem; sed quia ferè *somniculósi* estis ac negligentes, idcirco ego vos admóneo sæpiùs.

Grátiam habémus, præceptor humanissime. Nunquid vis prætérea?

Dic fámulo, ut togam déferat.

Col. 2. *The Maister. The Scholar.*

L Was you at the sermon to day?

D I was there.

L Who are your witnesses?

D Many of my school-fellowes that saw mee there can witnesse it.

L But some must be produced.

D I will produce them, when you bid mee.

L Who made the Sermon?

D Mr N.

L At what a clock did hee begin?

D At seven.

L VVhence did hee take his text?

D Out of the Epistle of Paul to the Romanes.

Col. 2. Ludimagister. Discípulus.

Adfuistíne hódie *concióni sacræ*?

Adfui.

Qui sunt testes?

Multi ex condiscípulis, qui me vidérunt, testáti possunt.

Sed producendi erunt áliquot.

Producam, quum jubébis.

Quis *habuit conciónem*?

Dom. N.

Quotâ horâ incépit?

Séptimâ.

Unde sumpsit *thema*?

Ex Epist. Pauli ad Romanos.

VVhi

L VVhat chapter?
D The eighth.
L Hitherto you have answered well:
now let us see what followes.
Have you gotten any thing by heart?
D Nothing, that I can say.
L Nothing? consider a little, and see you be not daunted, but be of good cheer.
D Now indeed, maister, I can remember nothing.
L Not so much as a word?
D Nothing at all.
L Ho, you rogue!
VVhat good have you done then?
D I know not, unlesse perhaps I abstained from evil in the mean time.
L That indeed is something, if it could be, that you should abstain from evil at all.
D I refrained, as far as I was able.
L Suppose it be so; yet you have not satisfied God, seeing it is written, *Eschew evil, and do good.*
But tell me (I pray you) for what cause went you thither especially? (thing.
D That I might learn some-
L VVhy did you not that?
D I could not.

Quoto cápite?
Octávo.
Adhuc bene respondisti:
nunc videámus quid sequátur.
Ecquid memóriæ mandâsti?
Nihil, quod referre possum.
Nihílne? cógita paulísper, & vide *ne turbéris*; quin esto ánimo bono.
Certè præceptor, nihil possum reminísci.
Ne verbum quidem?
Nihil prorsus.
Hem, *verbero*!
Quid ígitur profecisti?
Néscio, nisi quòd fortasse ínterim à malis abstínui.
Istud quidem est áliquid, si modò fieri pótuit, ut malo omníno abstinúeris.
Abstínui, quoad pótui.
Fac ita esse; non tamen satisfecisti Deo, quum scriptum est, *Declína à malo, & fac bonum.*
Sed dic mihi (quæso) quâ grátiâ illùc íveras potíssimúm.
Ut áliquid addíscerem.
Cur id non fecisti?
Non pótui.

Could

L Could you not, you knave? nay, you would not, or certainly you did not care.

Non potuisti, *nébulo*? nolui*sti*, aut certè curâ*sti*.

D I am enforced to confesse.

Cogor fatéri.

L What thing enforceth you?

Quæ res te cogit?

D My conscience, which accuseth mee before God.

Conscientia mea, quæ accúsat apud Deum.

L You say well; I wish you spake from your heart!

Rectè dicis, útinam ex ánimo!

D Truly, I speak from my heart.

Equidem ex *ánimo dico*.

L Sott may be; but come on, what was the reason, why you got nothing by heart?

Ita fieri potest; sed agè, *fuit causæ*, quámobrem nihil memóriæ mandáris.

D My owne negligence, for I did not give any great care.

Negligentia mea, *non ea diligenter audiébam*.

L What did you do then?

Quid igitur faciébas?

D I fell asleep ever now and then.

Interdiùm dormiébam.

L So you use to do; but what did you the rest of the time?

Ita soles; sed quid agébas réliquo témpore?

D I thought of a thousand fooleries, as children use to do.

Cogitábam mille inépias, ut solent púeri.

L Are you so very a childe, that you could not be attentive to hear the word of God?

An tu *adeò puer es*, ut non débeas attentus esse ad verbum Dei audiendum?

D If I were attentive, I might benefit something.

Si attentus essem, possem aliquid proficere.

L What have you deserved then?

Quid igitur meruisti?

D Stripes.

Vérbera.

L You have deserved indeed, and that good store.

Meruisti profectò, idque largissimé.

D I ingeniouſly confeſſe it.
L **from the teeth outwards**, I ſuppoſe.
D Nay verily, from my heart.
L Perhaps ſo, but in the mean time **get you ready to be whipt.**
D Ah maiſter, I beſeech you, forgive me.
I confeſſe I have done amiſs, but not of an ill-purpoſe.
L But that ſo **wretchleſs negligence** is the next to lewdneſſe.
D Truly I do not deny it, but I beſeech you mercy for Jeſus Chriſts ſake.
L What will you do then, if I ſhall pardon you?
D I ſhall do my duty hereafter, I hope.
L You ſhould have ſaid withall, by Gods help, but you care litle for that.
D Yes maiſter, by Gods help, I will perform my duty hereafter.
L Well, **I pardon your fault for your teares ſake**; & I pardon you on that condition, that you remember your promiſe.
D I thank you, kinde maiſter.
L **You ſhall be in ſpecial favour with mee**, if you be as good as your word.
D God almighty grant, that I may do it.

Ingénuè confiteor.
Verbo tenus, opinor.

Imò certè, ex ánimo.
Fortaſſe, ſed interim *para te ad plagas recipiendas.*

Ah magiſter, ignoſce, óbſecro.
Peccávi fáteor, ſed nullâ ex malitiâ.

Atqui tam *ſupíno* iſta *negligéntia* próximè ad malitiam accédit.
Non équidem inſí ior, ſed tuam implóro clemétiam per Jeſum Chriſtum.
Quid ígitur fácies, ſi tibi ignóvero?
Fáciam officium meum poſthac, ut ſpero.
Addendum erat, adjuvante Deo, ſed id patùm curas.

Imò magiſter, adjuvante Deo, præſtábo poſthac officium.
Agè, *condóno culpam tuis lachrymis*; tibíque eâ lege ignoſco, ut promiſſi memíneris.
(niſſime.
Grátias ago, magiſter humaníſſime.
Eris apud me in máximâ grátiâ, ſi promiſſa ſervaveris.
Faxit Deus óptimus máximus, ut poſſim.

I I beſeech, hee may grant. | Faxit, precor.

Col. 3. *Nathanael the man. The Maiſter.* | Col. 3. Nathanael famulus. Magiſter.

N Maiſter, there is no body to teach in the ſixth form. | Magiſter, nemo eſt qui docéat in ſextâ claſſe.
M What a thing is this? VVhere is maiſter Philip? | *Quid hoc rei eſt?* Ubi eſt magiſter Philippus?
N Hee is ſick in bed. | *Morbo detinétur in lecto.*
M How do you know? | Quî ſcis?
N One of the ſcholars in his houſe told me ſo. | Nuntiávit *quidam ex discipulis ejus domeſticis.*
M Tell my Uſher. | Dic Hypodidáſcalo meo.
N He is not in his ſtudie. | Non eſt in *muſæolo* ſuo.
M How do you know? | Quî ſcis?
N For I knock't at the doore three or four times. | Nam ego *ter aut quater pulſávi oſtiolum.*
M Tell the teacher of the firſt form, that hee ſend one of his boyes. | Dic primæ claſſis doctóri mittat è ſuis áliquem.
N VVhat if he will not ſend? | Quid ſi nolit míttere?
M Away you fool; do you think hee hath ſo little wit, as to refuſe? | Abi inepte; *an putas eum eſſe tam imprudentem ut* recúſet?
Get you gone, and make haſte. | Abi, própera.

Col. 4 *Antonie the Maiſter the Scholar.* | Col. 4 Antónius. Magiſter. Diſcípulus.

A Maiſter. | Magiſter.
M How now, what is the matter? | Hem, quid eſt?

A Here are ſome that would ſpeak with you.

Sunt quidam qui te conventum volunt.

M VVhere are they?

Ubi ſunt?

A They tarry for you in the town-ſtreet.

Te expectant in vico.

M I will go to them preſently.

Nunc adibo.

A But they are in haſte.

Atqui urgent.

M Run before and bring them into the court-yard, I will come after you; do yee in the mean time tarry and be quiet.

Præcurre tu, atque eos intromitte in áream, ego te ſequar; vos interim expectáte cum ſilèntio.

I will be here by and by, that I may ſend you away to ſupper.

Mox ego ádero, ut vos ad cœnam dimittam.

D O what a good word is this!

O quàm bonum verbum!

Col. 5. *Canellus.* *The Maiſter.*

Col. 5. Canellus. Præceptor.

C Maiſter, what ſhall wee ſay to morrow morning?

Præceptor, quid reddémus cras manè?

P I told you openly to day morning before you gave over the ſchool.

Hódie manè palàm dixi ante è ſcholâ miſſiónem.

C But I was not there, maiſter.

At ego non ſderam, præceptor.

P Ask your ſchool-fellowes. For if they ſhould ask me every one ſeveral concerning things that I ſpake openly, I pray thee, when ſhould there bee an end?

Roga condiſcipulos. Nam ſi vellent ſinguli me interrogáre de rebus à me palàm dictis, quæſo, quando finis eſſet?

And

And therefore see you be wiser hereafter.
Itaque *fac sis posthac prudentior.*

C I will have a care as far as I am able.
Curabo pro viribus.

P But where was you?
Sed tu ubi eras?

C I was gone abroad.
Prodieram.

P Why was you gone abroad?
Quid prodieras?

C That I might look after some business, about which my father writ to me.
Ut curarem negotium aliquod de quo pater ad me scripserat.

P Of whom did you ask leave?
A quo petivisti veniam?

C Of the Usher.
Ab Hypodidascalo.

P Why not of me rather?
Cur non à me potius?

C Because you were busie.
Quia eras occupatus.

P What was I doing?
Quid agebam?

C You was talking with some Gentlemen in the court, that came to speak to you.
Alloquebaris in aulâ quosdam *viros honoratos*, qui te conventum venerant.

P Go your way, now I call it to mind.
Abi, nunc recordor.

Col. 6. *The Maister. the Man. the Monitors.*

Col. 6. Præceptor. Famulus. Observatores.

P Ho Martin.
Heus Martine.

F Anon, I am here, maister.
Hem, *præsto sum*, here.

P Call mee the five publick monitors hither, whom I chose yesterday for this moneth; doe you not know?
Accersi mihi huc quinque públicos observatores, quos hesterno die in hunc mensem elegi; nostin'?

F Yes very well, for I my self was there.
Optimè, nam égomet aderam.

P I suppose they are every one in their form. Make haste.
Sunt (opinor) in suo quique auditório. Festina.

I will come again as ſoon as can be.

VVe are all here, maiſter, what doe you pleaſe to command us?

It was enough to bid; I am neither Commander nor Magiſtrate. I gave order to call for you hither, that I might put you in minde of your duty.

Therefore hearken and minde diligently.

You are not ignorant with how great fear of the Lord, I choſe you yeſterday in our common-hall.

VVee began with devout prayers; our admonition followed, and our exhortation to all the company of ſcholars touching the fear of the Lord, and touching manners which become ſcholars which are daily at the ſchools, and then I choſe you five not without the approbation of the beſt youthes, whom I thought fit for this employment;

at laſt of all, we came to the later prayer and a thanks-giving

Do not therefore think that action, in which the name of the Lord hath been called upon ſo ſeri-

Quamprímum rediero.

Adſumus omnes, præceptor. *Quid tibi placet imperáre?*

Satis erat jubére; nec ego ſum Imperátor, nec Magiſtrátus. *Ego vos huc accerſendos juſſi*, ut vos veſtri officii commoneſácerem.

Vos ígitur *attentis áuribus* atque *ánimis audite.*

Non ignorátis quanto cum timóre Dómini, heſterno die palàm in aulâ noſtrâ commúni vos élégerim.

Auſpicáti ſumus à ſacris précibus; ſequúta eſt admonítio noſtra atque exhortátio ad *omnem cœtum ſcholáſticum* de timóre Dómini, déque móribus qui déceant ſtudióſos in ſcholâ quotídie verſantes;

deinde non ſine optimórum adoleſcéntium approbatióne vos élégi quinque quos ad hoc munus icóneos exiſtimávi;

poſtrémò, ventum eſt ad ſecundam cum gratiárum actióne precatiónem.

Ne ígitur putétis ludum fuiſſe aut jocum actiónem illam, in quâ nomen Dómini tam ſtu-

rioufly,

ously, to be a play or a jest.

And although this function seem both base and abject with them that are unskilfull and proud; yet do you think that service of yours to be both honourable and holy. But if you shall think otherwise, it cannot be, that you should rightly discharge your office.

Therefore I exhort you all that I can, and I beseech you for Jesus Christs sake, that in the fear and reverence of God you show diligence in all those things which you shall conceive to belong to your office.

Let there be far from you therefore all partialitie, hatred, favour, studie of revenge, and the like, which carry men away, and corrupt sound judgment.

Fear not the threats of lewd persons, wherewith they use to deter the mindes of young men from their duty.

For what power have they over you? rather fear him who is the Lord, who hath power of life and death.

dióſè fúerit invocátum.

Ac licèt apud imperítos, et arrogantes hoc munus vile & abjectum videátur vos tamen crédite, cum honorificum tum sanctum esse vestrum istud ministérium. Quòd si áliter existimábitis, fieri non potest, ut múnere vestro rectè fungámini.

Itaque ego vos ethor quantùm possum, & Jesum Christum obsto, ut cum Dei tim atque reverentiâ diligentiam præstétis in iis omnibus quæ intelligétis officium vestrum pertinére.

A vobis igitur absit omnis favor, ódium, grátia, vindicandi, & similia, quæ *transversos agunt hóminum*, & sincérum corrumpunt judícium.

Ne timeátis improbórum minas, quibus illi ánimos adoleſcentium ab officio solent absterrére.

Quam enim habent in vos potestátem? pótiùs eos timére qui vester est Dominus, qui *vitæ ac mortis potestátem habet.*

Let the feat (I ſay) of that ſo great a Prince be alway before your eyes. Yee ſhall incur (I know) the hatred of ſome wicked and lewd perſons; but let the love and dearneſſe of your heavenly Father alone be of more weight with you, then all the ill-will of all men.

Illíus (inquam) tanti príncipis timor vobis ob óculos ſemper obverſétur. Incurréti (ſcio) in áliquot improbórum ac diſſolutórum ódium; ſed plutis vobis ſit unius Patris veſtri cœleſtis amor, & charitas, quàm omnes *ómnium hóminum inimicítiæ.*

Be alwaies mindfull of that ſaying, whereby our Saviour and chiefe Maiſter exhorted his Diſciples to conſtancy:

Eſtóte ſemper mémores verbi illíus, quo Servátor noſter & ſummus Præceptor ſuos Diſcípulos ad conſtantiam hortabátur:

If the world hate you (quoth he) *know that it hated mee before.*

Si vos (inquit) *odit mundus, ſcitóte quòd me priùs ódio habúerit.*

Do not yee therefore care a pin for all the threats, offences, and grudgings of knaviſh fellows in reſpect of Chriſt himſelf; ſo long as yee may faithfully do ſervice to the glory of God.

Vos ígitur propter ipſum Chriſtum omnes *flocci fácite* nebulónum minas, offenſiónes, inimicítias; *dúmmodo* glóriæ Dei poſsítis inſervíre fidéliter.

These are the things concerning which I thought good now to admoniſh you according to the ſhortneſs of the time, beſides thoſe things which you heard yeſterday in the hall.

Hæc ſunt de quibus nunc *pro témporis brevitáte* vos admonendos eſſe exiſtimávi, præter illa quæ vos in aulâ heſterno die audiviſtis.

Wee give you hearty thanks, moſt kinde maiſter, and wee beſeech Chriſt, that he would alwaies increaſe

Máximas tibi grátias ágimus, præceptor humaniſſime, & Chriſtum precámur, ut ſua dona

his gifts in you.
And wee earnestly desire you, that (if it bee no trouble to you) you would give us your exhortation written downe, that wee reading it over sometimes amongst our selves, may fasten it the better in our memory.
P I will do that at the first opportunity, seeing yee request a thing which indeed is very honest.
I. Ob. We desire too (if you please) to have of you a little note written of the chief heads of our office, that we may be certified what we are chiefly to minde in this matter.
P You put mee in minde of this in good time, and so I was resolved a good while ago, but every day one thing after another hath hindered mee.
Therfore I wil give you such a litle note, to wit, which may contain whatsoever belongs to the duties of publick monitors; and ye shall write it out of my copy, which I will keep, to the end that I may deliver it also to other monitors which are like to be hereafter.
Now return yee every man

tibi semper adáugeat.
A te verò vehementer péti-
mus, ut (si *tibi molestum non est*) præscriptam de
nobis hortatiónem tuam
quò illam inter nos quan-
dóque relegentes, *memo-
riæ tenácius infigámus*.

Id ego fáciam *primo quoque tempore*, quandóquidem
rem sanè honestíssimam
postulátis.
Optámus étiam à te (si li-
cet) *commentariolum* scri-
ptum habére de præcipuis
officii nostri capítibus; ut
símus certióres quid ma-
xímùm sit nobis hâc
re observandum.
In ipso témpore de hoc ad-
mones, & *sic ego jam pri-
dem in ánimo habébam*,
sed *me quotídie* diver-
sário impedivit.

Dabo ígitur ejúsmodi com-
mentariolum, quod vo-
licet contíneat quic-
quid ad observatórum publi-
rum officia pertine
id autem *describétur* ex
ipso *archetypo* meo, &
ídeo servári volo, ut ca-
ris quoque trádere p
futúris observatóribus

Nunc redíte in suum

to his form.
wæ go ſtraight-way, Maiſter.

Col. 7. *Clericus.*
the Maiſter.

Maiſter, may not I and my uncles ſon go home?
To what end?
To my ſiſters daughters wedding.
When is ſhe to be married?
To morrow.
Why will ye go ſo quickly?
To change our clothes.
Ye may go for me: but on this condition, that you come hither again to morrow to bed.
What if my uncle will have us tarry the latter Wedding Day?
I know very well, he will not ſtay you, if ſo be you tell him on what condition I let you go.
We will tell the truth.
Go your way, and take heed of all diſtemper; and cauſe that your light may ſhine before all men, that our heavenly father may be glorified.
We truſt it will be ſo, by his aſſiſting of us in all things.

que auditórium.
Rectè imus, præceptor.

Col. 7. Clericus.
Magiſter.

Licére, magiſter, ut ego & patruélis eámus domum?
Quid eó?
Ad nuptias conſobrínæ.

Quando eſt nuptúra?
Cráſtino die.
Cur tam citò vultis ire?
Ut mutémus veſtimenta.
Per me licet eátis; hâc tamen lege, ut cras huc redátis cúbitum.

Quid ſi volet pâtruus ut expectémus *repétia*?

Non detinébit vos, ſatis ſcio, dúmmodo dicâtis ei quâ lege dimíſerim.

Verum fatébimur.
Abíte, & ab omni cavéte *intemperántiâ*: faciténque ut lúceat lux veſtra coram hominibus ut glorificétur noſter ille cœléſtis Pater.

Ità quidem ſperámus fore, ipſo nos in ómnibus adjuvante.

	Col. 8. *Laurence. the Maister.*		*Col.* 8 Laurentius, Magister.
L	May I not go forth, Maister?		Licétne exire, magister?
M	What cause have you to go forth?		Quæ tibi est exeundi causa?
L	That I may seek some of ou countrey folks in the market.		Ut quæram in foro áliquem ex nostratibus.
M	what need is there of that?	5	*Quid istud opus est.*
L	I would speak to him to put my friends in minde either to bring me some bread, or send me some.		*Mandare illi volo, ut meos admóneat* de pane mihi adferendo, aut mittendo.
M ¶	Where bread fails, there all things are to be sold.	10	*Ubi panis déficit, omnia illic venália.*
L	That is a common proverb among us.		Istud vulgátum est apud nos provérbium.
M ¶	Yea, a very common one every where, so necessary is bread for the life of man.	15	Imò ubique pervulgátum adeò *panis mortálium vitæ est necessárius.*
	But to the matter: would you now go abroad?		Sed ad rem; tu nunc prodíre vis?
L	If you please, Maister, lest I loose the opportunity of my business.	20	Si tibi placet, magister, *mei negótii occasionem amittam.*
M	Go your way, and make haste to come again before dinner.		Abi, & *festína ante prándium* redire.
L	Truly I will do my endeavour.		Dabo équidem óperam.

	Col. 9. *Beatus. the Maister.*	*Col.* 9. Beatus. Præceptor.
B	May I not go forth with my brother?	Licétne mihi exire una cum fratre?

P What cauſe is there?
Quid cauſæ eſt?

B That my mother may buy us ſhoes; and then that we may go to the barber.
Ut mater emat nobis cálceos, deinde ut *tonſórem adeámus.*

P To what purpoſe?
Quid eó?

B To cut our hair.
Reſectum capillos.

P What need is there now?
Quid nunc opus?

B That (if God permit) we may go to morrow to ſee our uncle.
Ut cras (ſi Dóminus permíſerit) inviſámus pátruum.

P Go and come again in due time to your books.
Ite & matúre redíte ad ſtúdium.

But, ho boyes, bring me a certificate from your mother againſt to morrow, or bring a witneſſe along with you.
Sed, heus pueri, adferte mihi à matre *teſtimónium* in cráſtinum diem, aut teſtem addúcite.

B By Gods help, I will have a ſpeciall care of it.
Deo juvante, id curábo diligenter.

Would you have any thing elſe, maiſter?
Nunquid aliud vis, præceptor?

P That you preſent my ſervice to your mother.
Ut *meis verbis matrem officióſè ſalutetis.*

Col. 10. *Albertus. the Maiſter.*

Col. 10. Albertus. Præceptor.

A Maiſter, may we not go to the barber?
Præceptor, licéne nobis ire ad tonſórem?

P Why ſo?
Quid eó?

A To cut our hair.
Ut *capillum tondeámus.*

P Ye would willingly go forth ſix times every day; but tarry till to morrow, that ye may go with the reſt.
Libenter quotidie exirétis ſexies: quin *expectátis in cráſtinum diem*, ut eátis ſimà cum cæteris.

A But the barbers-ſhop will be throng'd by reaſon of the market.
Atqui propter forum *turba erit in tonſtrinâ.*

P	What then? ye will have leiſure enough to wait.	Quid tum? ſatis habetis ô ii ad expectandum.
	Get you to your books again.	*Recipite vos ad ſtudium.*
A	As you pleaſe, maiſter.	Ut libet, præceptor.

Col. 11. *Bargius. the Maiſter.*	Col. 11. Bargius. Præceptor.
B Maiſter, my father hath ſent for me.	Præceptor, *accerſor à pa*
P Where is he?	Ubi es eſt?
B In the Inne.	In *diverſorio.*
P When came he?	Quando venit?.
B He came but even now.	Advenit modó.
P Who brought you word ſo ſoon?	*Quis tibi* tam citò nunc *vit?*
B He ſent his man to me.	Miſit ad me famulum.
P Where is he?	Ubi eſt?
B He tarries for me at the door.	*Præforibus me expectat.*
P VVhy did you not bring him in?	Cur illum non intromiſi
B He would not come in.	*Nóluit intrare.*
P VVhy ſo?	Quid ità?
B Becauſe (as he ſaith) he is in haſte.	Quia (ut ait) *feſtinatio urgétur.*
P Call him, that I may ſpeak with him a little; and then go your way; but ſee you be here again quickly.	*Voca illum, ut paucis cum niam*; deinde abi; ſed *ra ut quàm primùm h adſis.*
B I will go call him.	*Eo vocatum.*

Col. 12. *The Maister. Ruscinæus.*

L VVhere is Martin?
R He is gone to the market.
L VVhy so?
R To buy a girdle as he said.
L He should not have gone forth without my bidding: But this is nothing to you.
VVho shall give you your drinking?
R He said he would come again at two of clock, to give it us.
L VVhat if he deceive you?
R That is not his fashion.
L Unlesse he come at the hour appointed, put my wife in mind of your drinking; for she hath another key of the buttery.

Col. 12. Ludimagister. Ruscinæus.

Ubi est Martinus?
Ivit ad forum.
Quid eó?
Emptum (ut dixit) *cingulum.*
Injussu meo exire non débuit;
sed *hoc nihil ad te.*

Quis dabit vobis merendam?
Dixit se horâ secundâ reversurum, ut det nobis.

Quid si fallat?
Id non est moris ejus.
Nisi ad horam adfúerit, admone uxórem de vestrâ merendâ; habet enim *clavem* álteram *cellæ penuáriæ.*

Col. 13. *The Maister. Scarronus.*

P I wonder greatly whence you come now.
S I come again from home, Maister.
P Why went you home?
S To fetch my bever.

Col. 13. Præceptor. Scarronus.

Demíror unde nunc vénias.
Domo rédeo, præceptor:
Cur íveras domum?
Petítum merendam.

P Why had you not brought it?

Quámobrem non attúlerá

S My mother was busie.

Mater erat occupáta.

P What then? should you goe abroad without my bidding?

Quid tum? debuísti ex injussu meo?

S I ought not, I confesse.

Non débui, fáteor.

P What have you deserved then?

Quid ígitur meruísti?

S To be whip't; but I pray you, maister, pardon mee.

Plagas accípere; sed ignósce mihi, quæ præceptor.

P Why did you not aske leav to go forth?

Cur non *petivísti exeu potestátem*?

S Because I durst not disturb you.

Quia non audébam te terpellare.

P What was I doing?

Quid agébam?

S You was holding a litle book, and reading something.

Tenébas libellum qu dam, & legébas álic

P It may be so, but yet yee often disturb mee about a smaller matter; therefore get you ready to be whip't.

Fieri potest, sed vos tu sæpe me interpellári rem lev rem; nunc ig *para te ad vapulandu*

S I pray you, maister, pardon mee.

Parce mihi, óbsecro, p ceptor.

P Let mee unbethink my self before a litle whitle. Well, I pardon you, both because you confesse ingeniously, and because you seem to mee to be studious enough.

Sine ut priùs cógitem quantísper. Agè, parco, tum quia génuè confitéris, quòd satis studió us vidéris.

S I thank you very heartily, most kinde maister.

Grátias ago máximas, ceptor humanissime.

Col. 14. *William. The Maister.*

G Maister, I have no paper left to write withall, will you give me a book?

L For what use?

G Partly for Colloquies, and partly for copies.

L Have you set it down in your book?

G I have set it down.

L Let me see it.

G Look you where it is, maister.

L What is that? you have set down eighteen sheets: will you have of the larger paper then?

G If you please.

L Aske my man for it; and lest hee should make any doubt, shew him your book, that he may set the same thing down in his

G I hear you.

L Hear then; and take heed too that you do not spoil your paper, for fear your father be very angry with you.

G God grant I may make good use of it.

Col. 14. Gulielmus. Lucimagister.

Præceptor, *non restat mihi charta ad scribendum*, vísne dare códicem?

Quem in usum?

Partim ad colloquia, partim ad exemplaria.

Retulisti in librum tuum?

Rétuli.

Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octódecim: vis ergò de majóri?

Si tibi placet.

Pete à fámulo; ac ne dúbiter, ostende illi tuum códicem, ut idem in suum réferat.

Audio.

Audi; item *cave chartâ*, ne *tibi pater gráviter succénseat.*

Faxit Deus, ut bene utar.

Col.

Col. 15. *Grivetus. The Maister.*

G Maister, may I go forth?
L Why so?
G To buy meat-knives.
L Where are those which you had?
G I left them at home.
L Why so?
G Because they were become dull, and good for nothing.
L Have you any money to buy others?
G My mother gave me some.
L Who shall help you to buy them?
G Gerardus.
L Go verily, and see you be not cousened.
G We will have a care by Gods help.
L He indeed helpeth all men, but especially those that refer all things to his honour.

Col. 15. Grivetus: Ludimagister.

Præceptor, licétne prodire?
Quámobrem?
Ut emã *cultellos mensarios*.
Ubi sunt quos habébas?
Relíqui domi.
Quid ita?
Quia jam obtúsi erant, & *inútiles*.
Habeſne pecúniam ad emendos álios?
Mater dedit mihi.
Quis erit adjútor ad emendum?
Gerardus.
Ite sane, & *cavéte ne vobis imponátur*.
Cavébimus, Deo juvante.
Omnes quidem juvat, eos potíssimùm, qui ejus honórem ómnia referunt.

Col. 16. *Vernet the Maister. Spatula.*

V Maister, may I speak a word or two with you?
L Speak.

Col. 16. Vernetus, Ludimagister. Spatula.

Præceptor, *licétne paucis*?
Lóquere.

V We two propounded, if you thought good ſo, to go to walk abroad, whileſt others play.

Nos duó proponebámus, ſi tibi ita viderétur, *ire*, dum cæteri ludunt, *foras ambuldtum*.

L Whither will ye go abroad?

Quo vultis exíre?

V Into the next ſuburbs.

In próxima ſuburbána.

L And what will you do as you walk?

Quid autem agétis ambulantes?

S We will hold ſome conference.

Tractábimus colloquium aliquod.

L But of good and honeſt matters.

Sed de bonis & honeſtis rebus.

S This fatneſſe of the ſeaſon, and this ſo goodly a face of the earth will afford us ſome honeſt ſubject.

Hæc *témporis ſerénitas*, & tam pulchra terræ fácies præbébunt nobis honeſtum áliquod argumentum.

L There is never matter of praiſing God wanting, at leaſt way to thoſe that truely ſerve him.

Nunquam deeſt Dei laudandi matéria, *duntaxat* veris ejus cultóribus.

S Never indeed; but that we may return to the purpoſe (maiſter) will you give us leave to go abroad out of the citie?

Nunquam profectó; ſed ut ad propóſitum revertámur, permittis nobis (præceptor) extra urbem prodíre?

L Unleſſe your conſtant fidelity, and true love to learning were wel known to me, I would never give you leave; eſpecially ſeeing naughty youths have ſo often beguiled me in this kind.

Niſi mihi perſpecta eſſet veſtra perpétua fidélitas, & *verus amor literárum*, nunquam permítterem; præſertim cùm *pravi adoleſcentes* me ſæpe in hoc génere feféllerint.

S Go ye therefore abroad, and come home again to ſupper in due time.

Vos ígitur prodíte, & *matúrè ad cœnam revertímini*.

Col.

	Col. 17. *Esay. the Maister.*		Col 17. Isaias. Ludimagist.
I	Maister, may I not goe abroad?		Præceptor, licémne prodire
L	Whither do you desire to go abroad?		Quò prodire cupis?
I	To the taylor.		Ad sartórem.
L	Why so?		Quid có?
I	To fetch my breeches.	5	Petitum *femorália.*
L	Are they made already?		Jámne facta sunt?
I	They are as I think.		Sunt, ut opinor.
L	You do well to say *I think*, because the thing is uncertain.		Rectè *opinor* dicis, quia incerta est.
I	But hee promised mee them against this day.	10	Atqui promíserat mihi hunc diem.
L	What if hee deceive you?		Quid si fallat?
I	It will be no marvel.		Nihil mirum fúerit.
L	Now you have spoken truth too; for tradesmen seldom perform their word at the time promised.	15	Nunc quoque verè loqueris: nam *rarò ad præfinitum tempus fidem præstant artífices.*
I	Nevertheless, maister, I will go see, if you will give me leave.		Viso tamen, præceptor, mihi permittis.
L	I do not hinder you.	20	*Nihil impédio.*
I	Would you have any thing, maister?		Nunquid vis, præceptor?
L	Yes, that you make haste, that you be not away at your lesson.		Imò, ut próperes, *ne à prælectióne.*
I	You do well to put mee in minde; I am going.	25	Bene mones; ábeo.

Col 18 *Cains. the Maister.*

C May wee not go forth?
P Whither?
C Home.
P How now, to gad home ſo often?
C My mother commanded that I and my brother ſhould go home to her.
P For what reaſon?
C That our maid might look our clothes.
P What is that? Have you any lice?
C I, and a great many indeed.
P Why did you not tell my wife ſo much?
C Wee durſt not.
P As though indeed ſhee was ſo hard to be ſpoken to. Shee hath a maid chiefly for that purpoſe, to ſee you be all kept cleanly; neither are you ignorant of it, but yee are glad yee have an occaſion offered you to go ſee your mother. Do yee tarry therefore, and I will take order to morrow, that your clothes be look'd.
C But our mother will chide us.
P I will pacifie her; doe you reſt you contented.

Col 18. Caius. Præceptor.

Licetne prodire?
Quó?
Domum.
Hem, tam ſæpe ire domum?
Mater júſſerat ut ego & frater ſe adirémus domum.
Cujus rei grátiâ?
Ut ancilla *veſtimenta* nobis *excúteret.*
Quid iſtud? *Suntne vobis pediculi?*
Et quidem multi.
Cur uxórem meam non admoniſtis?
Non auſi ſumus.
Quaſi verò illa ſit *uſque ádeò difficilis.*
Ancillam habet eâ petíſſimùm grátiâ, ut veſtram *ómnium curet munditiem*; nec vos ignorátis illud, ſed gaudetis matris inviſendæ occaſiónem vobis dari.
Vos ígitur manéte; cras ego curábo, ut vobis excutiantur veſtes.
Sed *mater nos objurgábit.*
Egomet eam placábo; quiéſcite.

Col.

Col. 19. *Tornator. the Maister. the Scholars.*

T Maister, may I go home to morrow?
L VVhy so?
T To fetch some bread.
L Have you none left?
T There is some left indeed, but a very litle.
L VVhat doth your brother? is hee to go with you?
T My father commanded so.
L VVhen met you with him?
T On Thursday, when hee came into this citie.
L VVhere saw you him?
T At the market.
L Do you not lye?
T I do not lye.
L How will you prove it?
T There are some of my school-fellowes which were there.
L Who are they without any moze adoe?
T Here are Blasius and Audax.
L Is it true, boyes?
D Altogether true.
L How do yee know?
D Wee saw his father, and heard those very words.
L If it be so, I give you leave to goe home with your brother.

Col. 19. Tornator. Ludimagister. Discipuli.

Præceptor, licétne cras ire domum?
Quid có?
Petítum panem.
Non tibi restat?
Restat quidem, sed parùm ádmodum.
Quid frater? éstne tecum irúrus.
Jussit pater.
Quando convenísti illum?
Die Jovis, quum veníret in hanc urbem.
Ubi illum vidísti?
Apud forum.
Non mentíris?
Non méntior.
Unde probábis?
Sunt ex condiscípulis qui aderant.
Qui *tandem*?
Adsunt Blásius & Audax.
Éstne verum, púeri?
Omnino verum.
Quî scitis?
Vídimus ejus patrem, & audívimus ipsa verba.
Si ita est, permitto ut eat domum cum fratre.

D Fare you well, maiſter.
L The Lord God have you in his keeping.
T Wee wiſh you the ſame with all our hearts.
L But, do you hear, when will you be here again?
T To morrow at even, by Gods help.
L See you remember your promiſe.
T I will have a care.
L Verily as you uſe to do.
T Nay, I hope, better.
Would you have any thing?
L That you commend mee to your father and mother.
T I will doe it with all my heart; farewell again, maiſter.
L And fare yee well too, but walke leaſurely, becauſe of the heat of the ſun.
T So wee uſe to do.

Col. 20. *The Maiſter. Villarianus.*

M What means it, that you have been away this whole week?
V I was of neceſſity to tarry at home.
M Why ſo?
V That I might be with my mother, who was ſick.
M What ſervice did you to her?

30 Vale, præceptor.
Vos ſervet Dóminus Deus.
Idem tibi precámur ex ánimo.
Sed, heus, quando huc adéritis?
35 Cráſtino die véſperi, Deo juvante.
Cura ut promiſſi memíneris.
40 Curábo.
Scílicet, ut ſoles.
Imò méliùs, ſpero.
Nunquid vis?
Ut *verbis meis ſalútem dicas paréntibus.*
45 Fáciam libenter; íterum vale, præceptor.
Vos quoque valéte, at *lento gradu ambulate*, propter
50 *æſtum ſolis.*
Ità fácere ſolémus.

Col 20. Magiſter. Villarianus.

Quid ſibi vult, quòd *abſúeris hāc totâ hebdómadâ*?
Opórtuit me manére domi.
Quámobrem?
5 Ut matri adeſſem, quæ ægrotábat.
Quod illi officium præſtâ-

V I read pretty often to her.
Sæpius ei legébam.

M What did you read?
Quid legébas?

V Something out of the Scriptures.
Aliquid ex sacris Lítteris.

M That was a holy & a commendable piece of service. I wish all would so give themselves to the word of God!
Sanctum istud & laudábile minis[illegible]é ium. Utinam sic omnes studérent verbo Dei!

But what? did you nothing else?
Sed quid? nihil agébas præterea?

V As oft as there was need, I helped our maid to tend upon her.
Quóties opus erat, illi ministrábam cum ancillâ.

M Are these things all true?
Hæccine vera sunt omnino?

V I have a ticket.
Hábeo *testimónium.*

M Bring it out.
Profer illud.

V Look you.
Ecce.

M Who writ it?
Quis scripsit?

V Our man, in my mothers name.
Fámulus noster, matris nómine.

M I acknowledg his hand, because you have often brought mee one from him.
Agnosco ejus manum, quia sæpe ab illo mihi attulisti.

V May I then go into my seat?
Licétne igitur redí e in eandem meam?

M Why should you not, seeing you have given mee satisfaction?
Quidni líceat, cùm mihi satisféceris?

V I thank you, maister.
Grátias ago, præceptor.

Col. 21. *Lacetus, The Vsher.*

Col. 21. Lacetus. Hypodidascalus.

L Maister, may I goe abroad?
Præceptor, licétne mihi prodíre?

Wher

H What cauſe have you to go forth?
Quæ tibi eſt prodeundi cauſa?

L I muſt go to the market.
Eſt mihi eundum ad forum.

H Why ſo?
Quid có?

L To buy leather.
Ut emam *córium.*

H For what uſe?
In quem uſum?

L For ſhoo-ſoles.
Ad calceórum ſóleas.

H Who ſhall help you in the buying?
Quis te adjuvábit in emptióne?

L A townſ-man to whom my father gave this order.
Quidám oppidánus cui hoc manddvit pater meus.

H You ſhould have come to mee with the reſt that went abroad to the market.
Debúeras adíre me cum cæteris qui ad forum prodiérunt.

L I was buſie.
Occupátus eram.

H Wherein?
Quâ in re?

L In writing a letter to my father.
In ſcribendis ad patrem líteris.

H When will you ſend it?
Quando eas d bis?

L To day, if I ſhall meet with any of our town in the market.
Hódie ſi quem in foro noſtrátium offéndero.

H Go your way, and remember to be there at the uſuall hour.
Abi, & memíneris ad horam ſóliram adeſſe.

L I will remember.
Memínero.

Col. 22. *Arator. the Maiſter.*

A Maiſter, I went out by your leave at one of clock, and now I am come again.
Præceptor, tuo permiſſu horâ primâ prodieram; nunc rédeo.

L Have you diſpatch't your buſineſſe? (God.
Curâſti negótium tuum?

A I have diſpatch't, I thank
Curávi, grátia Deo.

L It is well done; what a clock is it?
A It is at hand of two.
L Call mee my man; and then goe to your bever with the reſt.

Factum bene; quota eſt hora?
Inſtat ſecunda.
Voca mihi famulum; deinde ito ad merendam cum cæteris.

Col. 23. *Euſebius. the Maiſter.*

Col. 23. Euſebius. Præceptor.

E Maiſter, will you lend mee a little money?
P What need have you of money?
E To ſatisfie Sylvius.
P How much doe you ewe him?
E Three half pence.
P Upon what account?
E Becauſe hee writ mee ſome Colloquies.
P Let mee ſee them.
E See, if you pleaſe.
P Goe to the Uſher bid him give you as much as you deſire.
E I thank you, maiſter.
P You have no reaſon to thank mee; but ſet it down in your book.
E But I have ſet it down already.
P It is well done; let my Uſher ſee it.

Præceptor, víne mihi a tuò dare aliquantum cúniæ?
Quid opus eſt tibi pecúnia?
Ut Sylvio ſatisfáciam.
Quantum debes illi?
Aſſem cum ſemiſſe.
Quo nómine?
Quia ſcripſit mihi áliq Colióquia.
Oſtende.
Vide, ſi placet.
Adi Hypodidáſcalum, ut det quantum petis.
Grátias ago, Præceptor.
Non eſt quòd agas; ſcr *fer in códicem tuum.*
Quin jam rétuli.
Factum bene; oſtende Hypodidáſcalo.

Col. 24. *Blaſius.* the Maiſter.

Maiſter, may I go to my Guardian?
What reaſon make's you?
Hee bade mee come and meet him to day, if I had any leaſure.
When did he bid you?
Now three dayes ago.
Where ſaw you him?
In the open place which is over againſt the Church.
But ſee you do not lie.
God forbid I ſhould lie.
If you will, I will bring ſome of my ſchool-fellowes that were there to witneſſe.
Who are they?
Daniel & Corderius; will you have mee go call them?
Tarry, I ſhall meet with them.
But tell mee, what doth your guardian ſtand in need of your help?
To write down ſomething.
At what a clock then will you go to him?
Now, if you pleaſe.
When will you come back again hither?
As ſoon as he ſhall have done with mee.

Col. 24. Blaſius. Ludimagiſter.

Licétne mihi, præceptor, adíre *Tutórem*?
Quæ te cauſa movet?
Júſſerat ille ut ſe hódie convenírem, ſi licéret per ótium.
Quando júſſerat?
Nudiuſtértius.
Ubi illum vidiſti?
In áreâ quæ eſt è regióne templi
At *vide ne mentiáris.*
A me abſit mendácium.
Si vis, *dabo teſtes ex condiſcípulis, qui mecum áderant.*
Qui ſunt illi?
Dániel & Cordérius; *víſne ut eos accerſam?*
Mane, ego illos convéniam.
Sed dic, quid eget tutor ópera tuâ?
Ad áliquid deſcribendum.
Quâ ígitur horâ vis illum adíre?
Nunc, ſi tibi placet.
Quando huc redíbis?
Cùm primùm me demíſerit.

L Now goe your way, and commend mee heartily to him.

B I will doe it with all my heart.

Nunc abi, atque illi ex me dic salútem plúrimam.

Fáciam libenter.

Col. 25. *Scriba.*
The Maister.

Col. 25. Scriba.
Magister.

S Maister, my father invites you to dinner, if it pleases you.

M Is hee all alone?

S Hee is all alone (I suppose) besides the folks of our own house.

M Excuse mee to him, for I was just now invited to another place.
Yet thank him from mee.

Præceptor, pater te invitat ad prándium, si tibi placet

Estne solus?

Solus (opinor) præter *domésticos.*

Excúsa me illi, jam enim aliunde invitátus eram.

Agè tamen *illi meis verbis* grátias.

S Would you any thing else?

M Nothing, but that you come to the school again in good time.

S In good time, by Gods help.

Nunquid vis áliud?

Nihil, nisi ut *matúrè* ad *scholam rédeas.*

Matúrè, juvante Deo.

Col. 26. *Gasper.*
The Maister.

Col. 26. Gasper.
Ludimagister.

G May I not goe abroad, Maister?

L Whither?

G First to the butcher's, and

Licétne prodíre, præceptor?

Quó?

Primùm ad lanióem, ubi

then to the barbers.

L Why to the butcher?

G That I may get my ſto.k-ings mended.

L Are they torn?

G So torn that I can ſcarce put them on.

L Why to the barber?

G That I may let him ſee a bopie which is riſen upon my thigh within theſe few dayes.

L Uncover it, that I may ſee it.

G See it, ſeeing you have a deſire ſo.

L It is a fellon.

G So I thought.

L When you ſhall have opened it to the barber, intreat him to lay a plaiſter for a bopie to it.

G I will doe as you perſwade mee.

L But is here any body that will go with you?

G Yes, John Fluvian.

L What buſineſſe hath hee?

G Hee will goe to the barber too.

L Go together then, and come again ſo.

G Would you have any thing elſe?

L That you haſten your coming back, leſt you forfeit your drinking.

deinde ad tonſórem.

Cur ad ſartórem?

Ut *curem tibiália reficienda.*

Súntne *lacerâta?*

Ad ò lacerâta, *ut vix indúere poſſim.*

Cur ad tonſórem?

Ut illi oſtendam *ulcus, quod mihi his diébus ſuberium eſt in fémore.*

Détege, ut vídeam.

Vide, quando ita tibi placet.

Eſt *furúnculus.*

Ita conjiciébam.

Cùm aperúeris tonſóri, roga illum ut *emplaſtrum úlceri aptum adhíbeat.*

Fáciam ut ſuades.

Sed nunquis eſt qui tecum prodíre velit?

Imò Joannes Fluviánus.

Quod habet negótium?

Tonſórem quoque vult adíre.

Ite ígitur unà, & redíte ſimíliter.

Nunquid vis præ éea?

Ut matu étis réditum, ne *merenda veſtrâ mulctémini.*

	Col. 27. *Francis. the Maiſter.*	*Col.* 27. Franciſcus, Ludimagiſter.
F	Maiſter, may wee goe abroad?	Præceptor, licétne nobis prodíre?
L	Are yee many that would go?	Eſtíſne multi qui prodire vultis?
F	Almoſt all.	Fermè omnes.
L	What meane's this?	Quid hoc ſibi vult?
F	There is a market to day; hence it is, that almoſt every one would buy ſomthing for himſelf.	Eſt hódie mercátus; inde fit, ut ferè quiſque velit áliquid émere.
L	Now I am too buſie to take notice of the reaſon of every one's going abroad; go therfore to the uſher, that hee may take notice; and if hee have leaſure, let him goe along with you.	Nunc ego ſum occupátior quàm ut ſingulórum prodeundi cauſam poſſim cognóſcere; adíte igitur *ſubdoctórem*, qui cognoſcat; & ſi vacat, vos dúcat ipſe.
F	Wee thank you, moſt kinde maiſter.	Grátias ágimus, præceptor humaniſſime.

	Col. 28. *The Maiſter. Theophilus.*	*Col.* 28. Magiſter. Theophilus.
M	Did you meet with Peeter then to day?	Hódie ígitur Petrum convenísti?
T	To day.	Hódie.
M	Where?	Ubi?
T	In the temple.	In templo.
M	At what a clock?	Quotâ horâ?
T	At eight a clock in the morning.	Octávâ matutínâ.

M Did you ask him when hee was to come to the ſchool?

T I did ask him.

M What ſaid hee?

T I know not, quoth hee.

M You ſhould have perſwaded him to come again.

T I did that indeed, and at large

M You did well; but what anſwer did hee make you?

T That his father kept him ſtill to gather fruits.

M What if you write to his father himſelf concerning the ſtate of our ſchool? for perhaps hee will be moved to ſend his ſon back the ſooner.

T If you think good ſo, I will do it, and that very carefully.

M Doe it therefore with the firſt opportunity; but doe you heare mee, write very largely, and then let mee ſee your letter, before you ſend it away.

T I will be ſure to do it, Maiſter.

Nunquid rogâſti quando ſit repetitúrus ſcholam?

Rogâvi.

Quid ille?

Néscio, inquit.

Debuiſti illum ad réditum exhortári.

Id ego feci, & multis quidem verbis.

Bene feciſti; ſed quid ille reſpondit?

Se adhuc à patre detinéri ad fructus colligendos.

Quid ſi ad ipſum patrem ſcribis de ſtatu noſtro ſcholáſtico? fortaſſe enim movébitur ut filium cítiùs remittat.

Si tibi ità vidétur, fáciam, ídque diligenter.

Fac ígitur *primo témpore.* ſed audi, *ſcribe pleníſſimè*, deinde *literas tuas mihi oſtende, priuſquam deſperferendas.*

Sédulò fáciam, præceptor.

Col. 29. *Farrarius. the Maiſter.*

M Muſter, may I go forth?

T Whither muſt you go?

M To the barber.

Col. 29. Farrarius. Præceptor.

Præceptor, licéne exíre?

Quò tibi cúndum eſt.

Ad tonſórem.

M Have you no other buſi-
n ſſe?

F From the barber, to go to
buy points; and to get
me from thence to the
ſhoo-maker.

M VVhy to the ſhoo-maker?

F That hee may ſet a tab on
one of my ſhoos.

M VVhen will you have diſ-
patch'd all thoſe things?

F Within an hours time, I
hope.

M There will be a many per-
haps tarrying in the bar-
bars ſhop.

F It may be ſo; but if I ſhall
ſee I muſt tarry there too
long, I will ſtay till Sa-
turday.

M Is there any body elſe would
go abroad?

F Pontanus ſaith hee would
buy ſome paper.

M Do you know hee wants it?

F I doe know.

M Go both together then; and
be ſure that each diſ-
patch his buſineſſe;
that you may not
prove truants.

F By Gods help, wee will have
a care.

Col. 30. *Carbonarius.*
The Maiſter.

C May I go abread?

Non eſt tibi áliud negótium?

A tonſóre, *ire emptum* [illegible]
gulas; illinc me ad ſu[illegible]
rem conferre.

Cur ad ſutórem?

Ut *uni ex cálceis meis* [illegible]
ſtat corrígiam.

Iſta ómnia quando con[illegible]
ceris?

Intra horæ ſpátium, ut ſpe[illegible]

Erunt multi fortaſſe in [illegible]
ſtrinâ expectantes.

Fíeri poteſt; ſed ſi vide[illegible]
diútiùs mihi morandu[illegible]
illic eſſe, expectábo [illegible]
diem Sábbati.

Eſtnè álius qui prodíre[illegible]
lit?

Pontánus ait ſe velle cha[illegible]
tam émere.

Sciſne illi opus eſſe?

Scio.

Ite igitur una; *curáte di[illegible]*
genter ſuum uterque n[illegible]
gótium; *ne ſitis ceſſa[illegible]*
res.

Deo juvante, curábimus.

Col. 30. Carbonarius.
Præceptor.

Licétne exíre?

VVhithe[illegible]

P Whither?
C To the Taylor.
P Why ſo?
C That hee may take meaſure on mee to make mee a coat.
P What have you to make it of?
C Black cloth.
P Where is it?
C In my cheſt.
P But what Taylor have you?
C Peeter Sylvius.
P Is hee a good workman?
C I have heard ſo, and hee is one that my father knowes, and hee bade mee go to him.
P Where dwells hee?
C In the Spittle-ſtreet.
P It is not very far off.
See, you do not run roteting up and down.
C I will have a care.
P They eaſily get leave of mee, that never beguile mee.
C God forbid that ever I ſhould deceive you.

Quó?
Ad ſartórem.
Quid eó?
Ut *mihi túnicam faciendam* metiátur.
Quæ tibi eſt matéria?
Niger pannus.
Ubi eſt?
In arcâ meâ.
Sartor autem quis tibi eſt?
Petrus Sylvius.
Eſtne *perítus artifex?*
Sic audívi, & *eſt notus patri meo*, qui juſſit ut illum adírem.
Ubi hábitat?
In vico Xenodóchii.
Non nimis longè eſt.
Cave, *diſcurras.*
Cavébo.
Fácilè à me véniam ímpetrant, qui nunquam fallunt.
Avertat Deus ut unquam fallam.

Col. 31. *Luterinus.*
The Maiſter.

L Maiſter, may I ſpeak a word or two?
P Speak what you will.
L When you lay ſometimes

Col. 31. Luterinus.
Præceptor.

Præceptor, licétne pauca?
Lóquere quid velis.
Quum interdum dicis alíto

to ſome of us, *Where are the bellows?* or *Reach me the bellows*, it doth not appear whether *follis* be of the maſculine or feminine gender.

cui noſtrûm, *Ubi eſt ſollis?* vel, *Redò ſollem*, non appáret utrùm *ſollis* ſit maſculíni an fœminíni géneris.

P I confeſſe it doth not appear, what then?

Non appáret, fáteor, quid tum?

L How can wee know then?

Unde ígitur ſcire póſſumus?

P Why did you never ask mee this?

Cur me hoc nunquam rogâſti?

L We ask you ſo many things ſo often, that wee are afraid leſt wee ſhould be troubleſom to you.

Tam multa tam ſæpe interrogámus, ut vereámur ne tibi moleſti ſimus.

P As if indeed I ever made ſhew of that; on the contrary, I love you the more, the more often you ask mee.

Quaſi verò illud unquam præ me feram; contrà *magis amo vos, quò me rogátis ſæpiùs.*

For what do I more deſire, then that I may once ſee you both very good men, and brave ſcholars?

Quid enim magis cúpio, quàm ut aliquando vos vídeam & *óptimos & doctíſſimos*?

L Wee give you hearty thanks, moſt kinde maiſter.

Habémus grátiam máximam, præceptor humaníſſime.

P I and you owe that thanks to our God, who onely of his goodneſſe hath given us both a good will.

Eâ grátiâ ego & vos Deo noſtro debémus, qui ſolus ſuâ bonitáte utriſque bonam dedit voluntátem.

L Hee grant that wee may alwaies uſe this bleſſing well to his glory.

Faxit ille ut hoc beneficio rectè ſemper utámur in ipsíus glóriam.

But I pray you tell mee, of what gender is *follis*?

Sed dic, quæſo, *follis* cujus eſt géneris?

P Of the maſculine.

Maſculíni.

L But I ſhould rather have ſaid of the feminine,

At egò pótiùs fœminíni dixíſſem.

Why

P Why ſo?
L Becauſe *pellis* is ſuch, which is ſet down in the grounds for an exãple.
P You did not gueſſe that amiſs. For nounes that end in *is*, as *pellis*, are for the moſt part feminines.
L Not all then?
P There is ſcarce any rule ſo general, but it hath an exception.
Follis therefore doth fall under an exception, becauſe it is a maſculine. So ſome others, as *ignis*, *piſcis*, *axis*, &c.
L But how ſhall I know them?
P You wil quickly know them, when you come to the Grammar rules. But in the mean time minde them diligently that ſpeak Latine, and be ſure to ſet your ſelf to imitate them.
L But, maiſter, that is a great while to.
P Rome was not built in one day.
L Experience teacheth us ſo much. But my father would fain ſee me a ſcholar in a years time.
P And I would fain ſee that in a dayes time.
But what ſhould one do?
We muſt wait for a time in all things.

Quámobrem?
Quia tale eſt *pellis*, quod eſt in *rudimentis* pro exemplo póſitum.
Nè abs re id conjiciébas. Nam *is* finíta, quale eſt *pellis*, magnâ ex parte fœminína ſunt.
Non igitur ómnia?
Vix ulla eſt tam generális régula, quæ exceptióne cáreat.
Follis igitur ſub exceptióne cadit, quia maſculínum eſt. Sic áliquot ália, *ignis*, *piſcis*, *axis*, &c.

Sed unde illa dignoſcam?
Fácilè cognoſces, quum pervéneris ad Grammáticæ régulas. Sed ínterim *Latínè loquentes attentè obſerva, téque ad córum imitatiónem diligenter accómmoda.*

At iſtud longum eſt, præceptor.
Non fiunt niſi longo témpore præclára ædificia.
Experiéntia nos iſtud docet. At pater meus vellet me ánnuo ſpátio doctum vidére.
Ego verò iſtud unius diéi ſpátio vidére vellem.
Sed quid agas?
Omnibus in rebus expectandum tempus eſt.

Your

Your father, because hee hath no learning, knoweth not what learning is worth, nor with what great paines it is gotten.

P. Pater tuus, quia non *didicit litteras, nescit quid doctrina váleat*, neque quantis labóribus illa comparetur.

I. You say true; but what answer can I make him, when hee complains to mee of the long time in getting learning?

P. Verum dicis; sed quid illi respondére possum, *qui apud me conquéritur, de témporis lon gi spátio in discendis litteris.*

P. I will teach you, as wee are at the supper; now go and play with the rest, that I may go again to my study.

P. Docébo te *inter cœnandum* non nihil lusum cum cæteris, ut *me in musam recípiam.*

I. I pray you, maister, pardon mee, that I have interrupted you.

I. Ignósce mihi, quæso, præceptor, quòd te interpelláverim.

P. You have not interrupted mee at all because I was not busie. Besides, it is had been a trouble to mee to heare you, could not I put you off till another time?

P. *Nihil me interpellásti, nonnihil occupátus eram.* Præterea, si te audire mihi molestum fuisset, nonne póteram te *in aliud tempus rejícere?*

I. You might have done that at your own pleasure.

I. *Tuo jure id póteras.*

P. Go your way then.

P. Abi ígitur.

Col. 32. *Castronovanus. the Maister.*

Col. 32. Castronovanus. Præceptor.

I. God save you, maister.

I. Salvus sis, præceptor.

P. You come luckily;

Auspicátò ádvenis;

What do you say?

C My father intreats you, that wee may go together for our recreation, into his Orchards in the suburbs.

P The fairneſſe of the weather invites us to that matter, and now wee keep holy-day.

But what ſhall wee ſee there worth the looking on?

C Severall and fair trees with their fruits, and a wonderfull varietie of herbs and flowers.

P There is nothing more pleaſant then thoſe things at this time.

C Such is the bountie of God towards us.

P Which indeed wee ought to extoll every day.

C But I am afraid, leſt wee ſhould make our father to tarry of us.

P Tarry a little till I take my other gown, that I may be the more nimble to walk.

I am now ready; let us goe now.

But is your father at home?

C Hee tarries for us at the dore.

P It is very well, ſee that you make him an handſom leg.

C Wee have been often admoniſhed about this matter,

Quid núntias?

Orat te pater meus, ut *ánimi causâ* eámus unà, in hortos ſuos ſuburbános.

Ad eam rem nos invitat *ſerénitas*, & *nunc ſumus feriáti*.

Sed quid illic *aſpectu jucundum* vidébimus?

Vários & pulchras árbores cum ſuis frúctibus, item herbárum & florum miram varietátem.

Nihil eſt illis rebus hoc témpore jucúndius.

Ea eſt Dei erga nos benefícentia

Quam quidem *aſſíduis láudibus proſequi* debémus.

Sed *véreor nè patri in morâ ſimus*.

Tantiſper expecta dum togam muto ut ſim *ad ambulandum expedítior*.

Jam parátus ſum; nunc eámus.

Sed éſtne domi pater?

Præ foribus nos expectat.

Bene res habet, vide ut eum decenter ſalútes.

De hoc, te docente, ſæpe

whil'ſt

whil'ſt you taught us.

admóniti ſumus.

Col. 33. *David. The Maiſter.*

Col. 33. David. Ludimagiſter.

D Why father hath him heartily commended to you.

Pater meus tibi ſalútem plúrimam dicit.

L Say you ſo? when came he out of the countrey?

Ain' tu? quando rure rediit?

D But yeſterday.

Heri tantúm.

L How doth hee?

Vt valet?

D Very well.

Optimé.

L And where is your mother?

Mater verò ubi eſt?

D Shee is in France yet.

Adhuc eſt in Galliâ?

L Where in France?

Ubi in Galliâ?

D At Orleans.

Aurélliæ.

L What do you hear of her?

De illâ quid audíris?

D That ſhee was in good health by Gods bleſſing.

Eſſe bonâ valetúdine prædítam, Dei beneficio.

L The Lord God have her in his keeping.

Dóminus Deus conſerváeam.

D So I wiſh.

Ità precor.

L Recommend mee again very heartily to your father.

Dic vicíſſim patri ſalútem plúrimam verbis meis.

D I will be ſure to do it.

Fáciam ſedulò.

Col. 34. *Buchod. The Maiſter.*

Col. 34. Buchodus. Ludimagiſter.

B Maiſter, may I ſpeak a word or two?

Præceptor, licétne paucis?

L Speak and welcome.

Dic líberè.

D Why do wee not ſay *hic arbor*, as well as *hic labor*. Likewiſe why doe wee not

Cur non dícimus hic arbor, ſicut hic labor. Item cur Genitívum árboris

pronounce

pronounce the Genitive case *árboris* with the last syllable save one long, as wee doe commonly in other nounes of that same termination.

L Because use of speaking hath approved it otherwise.

For Analogie hath not place every where: but where it fayleth, wee must follow their fashion, who have spoken well and purely.

For even Latine it selfe doth consist more in use and authoritie, then in reason.

B Give therefore an authority cõcerning the nonn *arbor*.

L *Arboris excelsæ truncus*, stock of a rotten tree, in Virgil.

Do you not plainly see both the gender & the accent?

B I see it, maister. But are there no others of the same accent?

L First of all, all Greek nouns, *Castor, Cástoris*; and so *Hector, Nestor*, & the like. Likewise these two the neuter gender. *Æquor, æquoris; marmor, mármoris.* There are also certain Adjectives, as, *memor, mémoris*; and *immemor* compounded of it.

non proférimus penúltimâ longâ, ut fere in cæteris nominibus terminatiónis ejusdem.

Quia *loquendi usus áliter probávit.*

Nec enim ubique locum habet analógia; sed ubi ea déficit, sequendus est eórum usus, qui rectè & purè loquúti sunt.

Nam ipsa Latínitas usu & authoritáte magis quàm ratióne constat.

Da ígitur authoritátem de nómine *arbor.*

Arboris excelsæ truncus, apud Virgilium.

Nonne manifestè vides & genus & accentum?

Vídeo, præceptor. Sed súntneália eódem accentu?

Imprímis, Græca ómnia, ut, *Castor, Cástoris*; sic *Hector, Nestor*, & simília. Item hæc duo neutrius géneris. *Æquor, æquoris; marmor, mármoris.* Sunt & Adjectiva quædam, ut *memor, mémoris*; & ex eo compósitum *immemor*.

Such

Such are also the compounds of *decus* and *corpus*, as *indecor*, *indécoris*; *tricorpor*, *tricórporis*.

Tália quoque sunt ex decus & *corpus* compósita, ut *indecor*, *indécoris*; *tricorpor*, *tricórporis*.

But you will quickly by your self finde out these things which are noted amongst the Grammarians.

sed hæc apud Grammáticos annotáta fácilè per te invénies.

For that age of yours requires every day more and more diligence.

Nam ista ætas tua majórem indies requírit diligéntiam.

¶ Moreover, you will better remember those things, which you have found out by your own labour and diligence

Huc accédit, quòd hæc ipsa quæ tuo labóre & diligéntiâ invéneris, firmiùs tenébis memóriâ.

B I give you thanks, most kinde maister, that you do not onely teach mee, but also admonish mee with so much gentlenesse.

Ago tibi grátias, humanissime præcep or, quòd me tantâ humanitáte non solùm doces, sed étiam admónes.

L You doe well: but in the mean time I would have you remember to acknowledg you have it from God onely, whatsoever good thing accrews unto you by my labour.

Bene facis: sed ínterim volo memíneris, *soli Deo accepium referre*, quicquid boni ex labóre meo in te proficíscitur.

¶ For wæ labour in vain in teaching, unless Gods blessing attend our labours.

Frustra enim docēdo laborámus, nisi labóribus nostris divinus favor accésserit.

You know that of the Apostle,

Nôsti illud Apóstoli,

Neither is hee that planteth any thing, nor hee that watereth, but God that giveth the increase.

Neque qui plantat est áliquid, neque qui rigat, sed qui dat incrementum Deus.

Truly

B. Truly we ſhould be very dull, if we ſhould be ignorant of thoſe things, which you inculcate ſo often, and ſo diligently upon us.

L. It behooveth you both, to remember and call them to minde ſo much the more diligently.

But now it is time for you to get your ſelf again to your daily taſk.

And I in the mean time will mew my ſelf up in my little ſtudie.

Eſſémus profectò *plumbo ſtupidiores*, ſi iſta ignorarèmus, quæ nobis tam ſæpe inculcas, támque diligenter.

Tantò diligentiùs vos oportet tum meminiſſe, tum recordari.

Sed jam tempus eſt, ut ad *quotidianum* penſum te referas.

Ego verò interea me abdo in muſæolum.

Col. 35. *The Maſter*, Olivar.

Præceptor, Olivarius.

P. Say in latine, *A Book*.

O. *Liber*.

P. *Liber*, of what gender is it?

O Of the Maſculine.

P. How know you?

O By the uſe and cuſtome of well ſpeaking.

P. Shew the uſe.

O. For as we ſpeak every day we ſay thus; *Hic liber cujus eſt*; whoſe book is this?

Likewiſe we oftentimes ſay, *liber meus*, my book, *liber tuus*, thy book *bonus liber*, a good book.

You have anſwered well, but who taught you the uſe of ſpeaking?

Dic Latinè, *A Book*.

Liber.

Liber. Cujus generis?

Maſculini.

Qui ſcis?

Ex benè loquendi uſu, & conſuetúdine.

Oſtende uſum.

Nam quotidie loquentes ſic dicimus; Hic liber cujus eſt?

Dicimus item ſæpenumerò, Liber meus, liber tuus, bonus liber, & ſimili.

Bene reſpondiſti, ſed *quis loquendi uſum te docuit?*

O. You your ſelf, Maſter.
P. **Do you know all the uſe of the Latine tongue then?**
O. If I knew it, I would not be a Schollar.
P. What then?
O. A Maſter perhaps.
P. **Go thy way, I am ſatisfied with your anſwer**
O. I am glad of it indeed.
P. Thank God who hath given you wit, and a good underſtanding.
O. I wiſh I may alwayes acknowledge his bleſſings towards me!
P. I wiſh that he may give a bleſſing to your ſtudies!
What doth this imply *Olivar*?
O. That you wiſh me well.
P. Therefore do you remember to wiſh well to all men from the heart, and eſpecially your Schoolfellows.
O. I will.
P. You ſhould have ſaid alſo, God willing.
P. I confeſſe, I have forgot.

Col. 36. *The Maſter. Daniel.*

L. Minde, *Daniel*, that thou may learn **to turn Latine well into Engliſh.**

Tu ipſe, præceptor.
Ergòne *tenes omnem uſum linguæ Latinæ.*
Si tenérem, non eſſem diſcipulus.
Quid igitur?
Magiſter fortaſſe.
Abi, reſponſo tuo contentus ſum.
Gaudeo ſané.
Age gratias Deo, qui tibi dedit ingénium, mentem bonam.
Utinam ſemper agnoſcam ejus in me benéficia!
Utinam ille *favóre ſuo ſtudia proſequátur!*
Quid hoc ſibi vult, *Olivar*?
Quòd mihi bene precéris.
Ergo tu quoque mementò bene ex animo precáre omnibus, præcipuè condiſcipulis tuis.
Faciam.
Addendum fúerat, Deo juvante.
Oblitus ſum, fateor.

Col. 36. Ludimagiſter. *Daniel.*

Attende, Daniel, ut diſcas *Latina bene* vértere.

D. I do minde Maſter.
L. But diligently.
D. Yea very diligently, and with all my heart.
L. You do well.
D. Propound the Latine to me then, as you uſe ſometimes to do to us.
L. *Quid opus eſt?*
D. What is needful?
L. *Gallinæ.*
D. To an hen.
L. *Ut.*
D. That.
L. *Illa.*
D. She.
L. *Sit.*
D. May be.
L. *Bona.*
D. Good.
L. **You have conſtrued well.** Now anſwer me to every part of this ſpeech **word by word.**
D. **I will anſwer as farre forth as I ſhall be able,** ſo that you but go before me.
L. *Quid.*
D. It is a noune.
L. *Opus.*
D. A noune.
L. *Eſt.*
D. A verbe.
L. *Gallinæ.*
D. A noune.
L. *Ut.*
D. A Conjunction in this place.

Attendo Præceptor.
At diligenter.
Imò diligentiſſimè, & ex animo.
Benè facis.
Propone igitur mihi Latina, ut nobis interdum ſoles.

Rectè vertiſti.
Nunc ad ſingulas partes hujus orationis reſponde *nominátim.*
Reſpondébo quoad pótero, dummodo mihi præis.

Quid.
Eſt nomen.
Opus.
Nomen.
Eſt.
Verbum.
Gallinæ.
Nomen.
Ut.
Conjunctio hoc in loco.

L. *Illa.*
D. A Pronoune.
L. *Sit.*
D. A verbe.
L. *Bona.*
D. A noune.
L. Come on, let us ſay again, that **you may underſtand every thing a little more fully.**
D, What ſhall I anſwer now?
L. Shew me in ſhort the declining of every part as I uſe to teach you.
D. Go before me then, as you have begun.
L. *Quid.*
D. *Quid, cujus,* an irregular noune ſubſtantive.
L. *Opus.*
D. *Hoc opus, operis,* ut *onus, oneris.*
L. You are miſtaken, *Daniel.*
D. Why ſo?
L. Becauſe *opus* is an adjective here.
D. What, an adjective! How is it declined?
L. It is undeclined.
D. Wo is me poor boy! I never heard that.
L. You ſhould haveſaid withal, **that I knew on, or as fatre as I can remember.**
D. Why ſo?
L. Becauſe perhaps you had heard, but **not well remembred it.**

Illa.
Pronomen.
Sit.
Verbum,
Bona.
Nomen.
Agè, dicámus iterum, *ſingula paulò plenius telligas.*

Quid nunc reſpondébo?
Indica brevitèr ſingularia partium declinárum, vos docére ſóleo.
Præito igitur, ut cœpi.

Quid.
Quid, cujus, nomen ſubſtantivum anómalum
Opus.
Hoc opus, operis, ut *bonus, oneris.*
Fálleris, Daniel.
Quid ità?
Quia *opus* hîc eſt adjectivum.
Eho, adjectívum! Quo modo declinátur?
Eſt indeclinábile.
Me miſerum! *nunquam iſtud audíveram.*
Addendum fuit, *quod ſciam,* vel *quod memineram.*

Quámobrem.
Quia fortaſſe audieras, memíneras malè.

D. It may be so; but go on (I pray you) in teaching me. What doth that noune signifie in English?

L. It is not used to be construed in English, unlesse it be joyned with the verb *Sum, es.*

D. Give me an example.

L. You have every day an example in your mouth.

D. Now I do not remember one.

L. Do you not use to say and to heare of your School-fellowes, *Opus est mihi chartâ, atramento, pecuniâ, & similia?* I have need of paper, ink, money, and the like.

D. I confesse, I often say it, and often heare it, but I heed it little.

L. Now heed it then, and get it by heart. *Opus est mihi pecuniâ ad libros emendos.* I have need of money to buy books; or thus, I want money, or I have to do with.

D. Give me also another example I pray you.

L. *Opus est tibi virgis, ut tua expellatur pigritia.* You have need of rods, that thy sloth may be driven away, or to take idle off you.

Fíeri potest: sed perge (quæso) me docére. quid Anglicè significet istud nomen?

Non solet Anglicè verti, nisi junctum cum verbo *Sum, es.*

Da exemplum.

Quotidiè in ore habes exemplum

Nunc mihi non occurrit.

Nónne soles dícere & audíre ex condiscípulis, *Opus est mihi chartâ, atramento, pecúniâ,* & similia?

Sæpè dico, fáteor, & sæpè aúdio, sed parùm adverto.

Nunc igitur adverte, & manda memóriæ. *Opus est mihi pecúniæ ad libros emendos.*

Vel sic,

Vel,

Da item aliud exemplum quæso.

Opus est tibi virgis, ut tua expellátur pigrítia.

D. Truly, master, I confesse it: but (I hope) **God will be merciful to me.**

Fateor equidem, præceptor: sed Deus (ut spero) mei miserébitur.

L. God hath mercy upon all that devoutly call upon him But concerning the noune *opus* we have spoken enough, so farre as belongs to you. I return to the rest

Omnium miserétur Deus, qui piè illum invocant. Sed de nomine *opus* jam satis multa, quod ad vos attinet: ad cætera rédeo.

D. *Sum, es, esse*, an irregular verb.

Sum es, esse, verbum irregulare.

L. *Gallina.*

Gallina.

D. *Gallina, Gallinæ*, like *mensa, mensæ.*

Gallina, gallinæ, ut mensa, mensæ.

L. *Ut.*

Ut.

D It is not declined, because it is a conjunction, in English, *that, to the end that, for that.*

Non declinátur, quia est conjunctio. Anglicè *That.*

L. *Illa.*

Illa.

D. *Ille* the masculine gender

Ille generis masculini.

L. *Illa* the fœminine

Illa, fœminini.

D. *Illud* the neuter.

Illud, neutrius.

L. Decline it in the fœminine gender.

Declína in fœmininо.

D. *Illa, illius, illi, &c.*

Illa, illius, illi.

L. *Sit.*

Sit.

D. It was spoken of before.

Jam dictum est

L. *Bona.*

Bona

D. *Bonus*, generis masculini. *Bona* fœminini. *Bonum*, neutrius.

Bonus, generis masculini. *Bona*, fœminini. *Bonum*, neutrius.

A noune adjective.

Nomen adjectivum.

L. Compare it with the example.

Confer ad exemplum.

D *Justus, justa, justum. Bonus, bona, bonum.*

Justus, justa, justum. Bonus, bona, bonum.

L. Now ask one another, that

Nunc mutuò vos inter-

ye may parſe all more fully.

rogáte, ut pleniùs omnia tractétis.

Col. 37. *Blunderius.* The Uſher.

Col. 37. Blunderius: Hypodidaſculus.

B Maſter.
H What would you have?
B May I go home?
H Why **before the time**?
B My father bade that I ſhould go to him now.
H What needs he your help?
B He will ſend me to our Countrey-houſe.
H Why ſo?
B To fetch grapes, and to **do an errand to our Bayliffe all under one.**
H What if you deceive me?
B I will bring a Certificate as I uſe to do?
H When will you come back again?
B At one a clock, I hope.
H How can you come again ſo quickly?
B Our Countrey-houſe **is not farre from hence.**
H **Goin Gods name.**

Præceptor.
Quid vis?
Licétne mihi ire domum?
Cur *ante horam*?
Pater juſſit, ut nunc adírem.
Quid eget óperâ tuâ?
Vult me in villam míttere.

Quid eó?
Petítum uvas, & *câdem operâ nuntiátum aliquid* villico noſtro.
Quid ſi fallis?
Adferam teſtimónium, ut ſóleo.
Quando redibis?

Horâ primâ, ut ſpero.
Quî tam citó?

Villa noſtra non longè hinc eſt.
Ito ſanè.

Col. 38. D. H.

Col. 38. *D.* H.

D Maſter doth it pleaſe you to heare my excuſe?
H When was you away?
D Yeſterday.
H At what a clock?
D At one.
H What was the reaſon?

Præceptor placétne audire excuſationem meam?
Quando abfuiſti?
Heſterno die.
Quotâ horâ.
Primâ.
Quæ fuit cauſa?

D I was ſent for. — Accerſitus fui.
H By whom? — A quo?
D By my father. — A patre.
H Who brought you word? — Quis tibi nuntiávit?
D Our man. — Fámulus noſter.
H Why did he not come to me? — Cur me non adívit?
D Becauſe he ſaid **he was in great haſte.** — *Quia dicébat ſe urgé feſtinatióne.*
H Have you any witneſſes? — *Súntne tibi teſtes?*
D Here they are, maſter. — *Adſunt, præceptor.*
H Get you gone, and ſit in your place, I will examine them in the mean time. — *Abi, ſede in loco tuo; e interim eos interrog*

Col. 39. *The Uſher*, Michael. — Co'. 39. Hypodidaſculu *Michael.*

H Why came you no ſooner? — Cur non veniſti citiùs?
M **I tarried for my brother.** — *Expectábam fratrem.*
H Where is he? — Ubi eſt?
M **He tarried behinde** in the market. — *Reſtitit* in foro.
H Why did you not bring him along hither? — Cur eum non adduxiſti
M He had a minde to buy ſome ink. — Volébat émere atramentum.
H Nay peares or apples rather, or ſome other fruit. — Imò pyra, mala, aut aliquid è cæteris frúctibus
M I know not, yet he ſaid ſo. — Néſcio, tamen illud dicebat.
H Seeing you are brethren, why have you not **inke** at home **in a bottle betwixt you?** — Cùm ſitis fratres, cur non habétis domi *atramentum in ampulla?*
M My brother wil **be halves** — Frater *nihil vult habe*

with me in nothing.

H Will he then haue all to himſelf in every thing?

M It is juſt ſo.

H Put me in minde, when he comes, I will teach him what it is to be a brother.

M Maſter, I will do it.

H Go your way into your place.

rc commúne mecum.

Vult igitur ómnia ſibi própria?

Illud eſt.

Admóne me, cùm vénerit: ego illum docébo, quid ſit fratârnitas.

Faciam, præceptor.

Abi in locum tuum.

Col. 40. D. O.

D May I be away at two a clock?

O What buſines haue you?

D My father ſtands in need of my help.

O In what matter?

D That I may write ſomething for him.

O But in the mean time you will not ſay what are appointed you.

D I have got them perfectly already.

O It is well done.

D Doth it pleaſe you to hear me?

O I will heare you to morrow, when I habe leaſure.

D Do you give me leave then to be away, Maſter.

O Well, I give you leave, but ſo that you bring me to morrow a Certificate written.

Col. 40. D. O.

Licétne abeſſe horâ ſecundâ?

Quid habes negótii?

Pater eget ópera meâ.

Quâ in re?

Ut ſibi aliquid ſcribam.

Sed interim non reddes quæ præſcripta ſunt vobis.

Jam *edídici.*

O factum bene.

Placétne tibi audíre me?

Cras aúdiam *quum licébit per otium.*

Permittíſne igitur ut abſim, præceptor?

Agè, permitto, ſed ità ut *crástino die ſcriptum ádferas teſtimónium.*

D I alwayes bring one either under my fathers hand, or our mans in my fathers name.
Ego ſemper tibi ádfero aut à patre ſcriptum, aut à noſtro fámulo patris nómine

O **Your father takes a good courſe.**
Rectè facit pater.

For there are many that feed me with lies.
Sunt enim multi qui me paſcunt mendáciis.

Now go your way, and **commend me to your father.**
Nunc abi, & *patri dic ſalútem verbis meis.*

D I will do it, Maſter.
Faciam, Præceptor.

Col. 41. *The Maſter*, Caperonus.

Col. 41. Magiſter, *Caperonus.*

M Ho, Caperonus.
Heus, Caperóne.

C Anon, Maſter.
Hem, præceptor.

M **What ailes your brother to weep?**
Quid flet frater tuus?

C He is ſick.
Ægrótat.

M How do you know?
Quî ſcis.

C It is evident enough.
Satis apáret.

M By what ſigne?
Quo ſigno?

C Becauſe he hath vomited.
Quia vomuit.

M **Where is he ſick?**
Quid ibi dolet?

C In his head and ſtomach, as he ſaith.
Caput & ſtómachus, ut dicit.

M Why doth he not get him home again?
Cur non récipit ſe domum?

C He durſt not.
Non auſus eſt.

M And durſt not you put me in minde of it?
Tu verò non audébas me admonére.

C Well, **do you your ſelfe go along with him quite home, and be ſure to tell his mother how he doth.**
Agè, duc illum tu ipſe domum uſque, & matri narra diligenter, ut ille ſe habeat.

Make haſte; why do you loyter?
Pródpera; quid ceſſas?

Lud

C **Lead him ſtily along.**
I will lead him Maſter.

Duc cum lento gradu.
Ducam, præceptor.

Col. 42. *The Uſher,* Tiliácus.

Col. 42. *Hypodidaſcalus,* Tiliácus.

H Ho, *Tiliácus*; **Follow me into my chamber, I have ſomething to ſay to you, betwixt you and me.**

Heus Tiliáce, *ſéquere me in cubículum; eſt quod ego te ſeorſum.*

T I am here, maſter.

Adſum, præceptor.

H Will you never come in due time to ſchool?

Nunquámne maturè in ſcholam venies?

T I cannot come any ſooner.

Non poſſum venire citiùs.

H You alway ſay ſo: what hinders you?

Semper iſtud dicis: quid impedit?

T There is no body at our houſe to awake me.

Nemo eſt domi noſtræ, qui me expergeſáciat.

H No body?

Nemo?

T **No body at all.**

Prorſus nemo.

H Have you not a maid?

Non habétis ancillam?

T We have one indeed, but **ſhe doth not heed to call me up.**

Habémus quidem, ſed *non curat me excitáre.*

H Nay you (I think) do not heed to riſe. Do not I ſay true? why do you not ſpeak? anſwer me ſomething without any more ado.

Imò tu (ut opínor) non curas ſurgere. Nónne verum dico? Quid taces?
Reſponde nunc tandem aliquid.

T Wo is me poor boy! what ſhall I do?

Me miſerum! quid agam?

H You have no cauſe to be afraid; confeſſe the truth.

Nihil eſt, quod vereáre, fatére verum.

T What if I ſhall confeſſe?

Quid *ſi confeſſus ero?*

H I will pardon you, beleeve me.

Ego tibi ignoſcam, crede mihi.

Alas!

T Alas! *I* am ashamed.
Ah! pudet.

H Be not ashamed to confesse the truth, *I* pray you; otherwise you shall be whip't.
Ne pudeat verum fatéri, quæso; alioqui vapulabis.

Will you not speak?
Pergin' tacére.

He moniter, **Go to his mother to see and enquire.**
Heus observator, vise ad *matrem ejus, & roga.*

T *I* beseech you do not send, master, *I* will tell you all the matter, *I* will conceale nothing.
Ne mittas, oro, præceptor; dicam tibi rem omnem, nihil reticébo.

H Well, be of good cheer.
Agè, esto ánimo bono.

T Truly it is so, as you said.
Sic est profectò, ut dixisti.

H That is not enough, *I* will heare every thing severally.
Non satis istud est, volo audíre sigillátim ómnia.

Tell me plainly how the matter is.
Narra mihi planè quómodo res sese hábeat.

T When the maid comes to call me up, first *I* make no answer, as **if I was asleep in good earnest,** and then if she presse more upon me, **I lift up my head with much ado,** *I* sit in my bed, **I throw my doublet about my shoulders,** as if *I* were to get up presently.
Cùm venit ancilla me excitatum, primùm nihil respondeo, quasi *profundè dórmiam*; deinde si magis úrgeat, *attollo aegrè caput*, sédeo in lecto, *jacéntem injício humeris*, quasi statim surrecturus.

H **How finely you tell the story! As God loveme,** *I* now love you more then ever *I* did. Go on.
Quàm pulchrè narras! Ita me Deus amet, nunc te magis amo, quàm unquam feci. Perge.

T As soon as ever the wench
Quàm primùm egressa est

is gone out of the chamber, **then do I lean back my head upont he pillow, and let down my feet.**

ancilla cubículo, tum ego *reclíno caput in pulvínum, ac demitto pedes.*

H *I*, do you fall asleep again?

Etiámne redórmis?

T Truly *I* fall asleep again well and quietly.

Ego verò redórmio bene placidéque.

H How long?

Quamdiù?

T Till the maid come the second time.

Donec ancilla secundò véniat.

H When she comes again, what sayes she to you?

Quum redit, quid tibi dicit?

T She calls out, **she whoops and hallows, and talkes fiercely.**

Exclámat, *vociferátur, intonat.*

H What words uses she?

Quibus útitur verbis?

T **O you knabe** (quoth she) when will you be in the School? **I will tell your Master, that he may whip you soundly; you will neber get up unlesse you be called up twice or thrice.**

Hem nébule (inquit) *quando eris in schola? Ego dicam præceptóri tuo, ut te bene vérberet; Tu nunquam vis surgere nisi bis aut ter excitátus fúeris.*

H Do you promise in good earnest that you will do your duty hereafter?

Bonâ fide promittis factúrum te posthac officium?

T If ever *I* do amisse again, **I desire no favour**, but that *I* may be **openly whip't, and that very smartly.**

Si unquam recídero, *causam non dico*, quin *palam cædar virgis, idque acerbíssimè.*

H You promise fairely indeed, but how will you perform your promise?

Bellè quidem promittis; sed quomodo præstabis promissa?

T By Gods help.

Adjuvante Dómino Deo.

H **How will you move him?**

Quâ ratione flectes illum?

T By faith and daily prayers.

Fide & assíduis précibus.

O

H Otherwiſe you can obtain nothing.

Alioqui nil poſſis obtinere.

T I verily beleeve it.

Credo équidem.

H It is not enough to beleeve it, unleſſe you have a care to effect it diligently.

Non ſatis eſt crédere, ni cures efficere diligenter.

T I will have a care to my ability, and will think upon that only thing day and night.

Curábo pro víribus, ac e es noctéſque id u meditábor.

H You ſay very well, ſo you but go on to beare it in minde.

Optimè lóqueris, dum men memor eſſe perg

T How can I forget it?

Quomodo poſſem obliviſ

The Preachers do never ceaſe to put us in minde of that; and you almoſt every day exhort us to it, and you do well, maſter, becauſe we are all very negligent, but I the moſt of all.

Nunquam deſinunt i monére *concionatore* tu verò ferè quoti ad id nos hortáris, & b nè facis, præceptor, *omnes ſumus valdè n ligentes, ſed ego pri omnium.*

H Endeavour then, that you the firſt of all change thoſe manners, and remember eſpecially to be alwayes true-ſpoken.

Da igitur operam, ut omnium primus mo iſtos mutes, ac meme to præcipuè ſemper rax eſſe.

T God grant I may never lie.

Faxit Deus ut nunqua mentior.

H O how happy ſhould you be!

O quàm felix eſſes!

T I ſhall be happy enough for the preſent, if you will but acquit me.

Satis in præſentia felix ro, ſi tantùm me ab veris.

H I will do what I have promiſed you; but on that condition that you remember your promiſe, and perform it in very

Faciã quod tibi ſum poll citus; ſed eâ lege ut pr miſſi tui memineris, & re ipſâ præſtes, quem

deed, as **you have now undertaken to me.**

T What remaines then that I may not go away free?

H Yes **ſomething is behind,** tarry and hear juſt now.

T As long as you will, maſter.

H Amongſt other things you muſt ſhake off that ſlothfulneſſe, which is wont to hold you in bed.

For **it doth not become a boy that minds his book, to be ſleepy and ſluggiſh, but chearful and awake,** as you ſee ſome of your ſchool-fellows.

Do you not remember the divine precept of the Apoſtle *Peter*?

T What is that?

H *Be ye ſober* (ſaith he) *and watch.*

T O how oft have I heard it! But (alas!) **I never made uſe of it.**

H **See that you make diligent uſe of it hereafter:** and not of that only, but alſo of thoſe other precepts of good living, which you have heard ſo often.

Which if you ſhall carefully do, you ſhall firſt take a good courſe for your ſelf, you ſhall be

ádmodum nunc mihi recepiſti.

Quid igitur reſtat quo minùs abeam liber?

Imò aliquid reſtat, mane, & audi etiam nunc.

Quamdiu voles, præceptor.

Inter cætera, excútias oportet iſtam pigrítiam, quæ te in lecto detinére ſolet.

Non enim decet ſtudióſum adoleſcentem ſomniculóſum & inertem eſſe, ſed alacrem & experrectum, cujuſmodi vides aliquos ex condiſcipulis.

Non tenes memóriâ divinum Petri Apóſtoli præceptum?

Quid illud eſt?

Sobrii (inquit) *eſtóte, & vigiláte.*

O quóties audíeram! ſed (proh dolor!) *nunquam uſurpavi.*

Fac ut ſtudioſè uſurpes in póſterum; neque illud ſolùm, ſed etiam cætera bene vivendi præcepta, quæ tóties audiviſti.

Quod quidem ſi diligenter féceris, tibi imprimis bene cónſules, jucúndus eris paréntibus, & plea-

pleasing to your parents & me, and your schoolfellows; and last of all, (**that which is the main matter**) you shall be dear to God, who will more promote your studies every day to the glory of his name.

T O what great benefit do *I* feel by this your admonition!

I am exceedingly glad, both for yours and your schoolfellows sake.

T What if you tell them of my repentance?

H *I* will tell them indeed **with the first opportunity**; that they may learne by your example, **that there is nothing more acceptable to God, then to acknowledge one's fault, and become a new man.**

Farewel childe, and be present at three a clock in the schoole.

T **I give you very great thanks**, most loving Master.

mihi & condiscipu-
tuis: denique (*id quod*
est præcipuum) chari-
eris Deo, qui studia tua
in gloriam sui nomi-
magis indies promo-
vebit.

O quantum fructum fe-
tio ex ista admonitio-
tua!

Vehementer sanè gaud-
& tuâ & condiscipu-
rum causâ.

Quid si narres illis me-
pœnitentiam?

Ego verò narrabo pri-
quoque tempore, ut e-
emplo tuo discant, n-
hil esse acceptius De-
quàm culpam agn-
cere, & ad frugem
nam redire.

Vale, fili, & adesto h-
tertiâ in auditório.

Ago tibi gratias ingen-
amantissime præcep-

The fourth Book of School-Colloquies.

Containing somewhat graver matters, especially in manners and Christian doctrine.

Colloquiórum Scholasticórum liber quartus.

Paulò gravióra cóntinens, præértim in móribus, & Christiánâ doctrinâ.

Col. 1. *Frysius.* Samuel.

I Pray thee, *Samuel*, lend me thy help a little.

What is the matter?

I know not what is fallen into my eye, which troubles me very much.

Into whether eye is it fallen?

Into my right.

Would you have me look into it?

Look into it, I beseech you.

Open it as much as you can, and hold it that it do not stir.

I cannot hold it from twinkling.

Stay, I will hold it my self with my left hand.

Do you see any thing?

I see some little thing.

I pray you, take it out, if you can.

Col. 1. *Frysius.* Samuel.

Obsecro te, Samuel, *da mihi operam paulísper.*

Quid istud est?

Néscio quid incidit mihi in óculum quod me habet valdè malè.

In utrum óculum incidit?

In dextrum.

Vis inspiciam.

Inspice, amábo te.

Aperi quantum potes, ac *tene immóbilem.*

Non queo *à nictu continére.*

Mane, *egomet tenébo* sinistrâ manu.

Ecquid vides?

Vídeo áliquid minútum.

Exime, quæso, si potes.

S But I have taken it out already.

Quin jam exémi.

F O well done! what is it?

O factum bene! quid est

S **See you your ſelf.**

Cerne tu ipſe.

F **It is a bit of duſt.**

Eſt mica púlveris.

S And indeed ſo very little, **that it can ſcarce be ſeen.**

Et quidem uſque adeò pa ſilla, ut *vix* cerni pos

F See how much ſmart ſuch a little thing cauſeth to the eyes.

Vide quantum dolóris ferat óculis res tam ígua.

S Truly it is no wonder. For **none of the outward members is ſaid to be more tender then the eye.**

Haud mirum quidem. *Nullum* enim è membris *exterióribus* óculo te rius eſſe dícitur.

Thereupon alſo it cometh to paſſe, that we finde nothing to be more dear to us.

Inde etiam fit, ut exp mur nihil eſſe nobis c rius.

F This God approveth, when ſpeaking of his love towards us **in Zachary**, 2. *chap.* he ſaith thus, *He that toucheth you, toucheth the apple of mine eye.*

Hoc Deus ápprobat, de ſuâ in nobis cha te loquens *apud Z riam.* 2. *cap.* ſic ait, *vos tangit, tangit pu lam óculi mei.*

S O the unmeaſurable goodneſſe of God who loveth us **ſo dearly!**

O imménſam Dei b tátem, qui nos ta pere *charos habet.*

F **Is not my eye red?**

Non mihi rubet óculus

S A very little, becauſe indeed you have rubb'd it.

Aliquántulum: nec quia fricuiſti.

F Do you not think it paines me ſtill?

Credin' tu mihi adhuc léré?

S **What ſhould I but think it,** who have ſo often had experience of ſuch a trouble?

Quidni credam, qui to talem moleſtiam ſæp pertus?

Experience is the miſtreſſe of things.

So it is commonly ſaid.

What fee ſhall I gibe that Doctor for his paines?

As much as we bargained for.

The Concluſion is ſhort, therefore, Nothing.

But nevertheleſſe I thank you; and I wiſh I might have an occaſion to requite you!

But rather God forbid.

You did well to correct me; I ſpake unadviſedly, and without any guile.

So I took it, but in the mean time we may jeſt, eſpecially to exerciſe our ſelves in the Latine tongue.

The Lord God grant that all our ſtudies may be referred to his glory.

I wiſh he may grant.

Col. 2. *Alexander.* Charles.

Here, I reſtore you what was lent me, and give you very great thanks.

You have no cauſe to thank me, but have you made ſufficient uſe of it?

Experiéntia eſt rerum magíſtra.

Ità vulgò dícitur.

Quid prétii dabo iſti médico pro labóre?

Quantum pacti ſumus.

Brevis eſt concluſio, ergò, Nihil.

Sed tamen *hábeo tibi grátiam*; atque útinam detur referéndi locus!

Quin pótius avértat Deus.

Béne correxíſti; díxeram imprudénter, ac ſine dolo.

Sic accépi, ſed ínterim *jocári licet*, præſértim ut in Latínâ linguâ nos exerceámus.

Faxit Dóminus Deus, ut omnia ſtúdia noſtra ad glóriam ipſius referántur.

Faxit, precor.

Col. 2. *Alexander.* Cárolus.

Ecce, *reddo tibi commodátum*, & grátias ago máximas.

Non eſt quod agas; ſed *tu ſatísne uſus eras?*

A You have granted me the use of it long enough, such is your courtesie.

Satis diù usum concessisti, quæ tua est humanitas.

C I pray you, make no spare of my things as oft as you shall have need.

Quóties opus erit, quæso ne parcas rebus meis.

A I will make no spare, seeing you command me so.

Non pateam, quando ita jubes.

C You shall do me a courtesie.

Pergrátum mihi féceris.

A I thank you heartily, and do you make use of my things if any need shall be.

Grátiam hábeo máximam; *tu verò mihi útere, si quis usus fuerit.*

C You need not with me, I am bold enough of my selfe.

Non est quòd móneas, sponte meâ sponte sum impudens.

A Nay rather too bashful.

Imò verecúndus nimis.

C Be it so; yet you shall finde it sometimes or other.

Esto; aliquándo tamen sénties

A So I could wish, farewell heartily.

Ità velim, bene vale.

C The Lord God preserve you.

Te servet Dóminus Deus.

Col. 3. *Claudius.* Quintinus.

C Why ought we diligently to hear the Gospel?

Cur diligenter audire debémus Evangélium?

Q That we may learn to worship God according to his will.

Ut discámus Deum colere ex voluntáte ejus.

C Do you answer nothing else?

Nihil aliud respóndes?

Q What should I answer? for I know nothing besides.

Quid respondérem? Nihil enim scio præterea.

C And not alſo that we ſhould **live ſoberly and juſtly**?

Q I pray you make plain unto me thoſe two adverbs.

C Soberly, that is, continently, juſtly, that is, in righteouſneſſe, to wit, that we **may give to every man his own.**

So it comes to paſſe, that *ſoberly*, pertaines to the private life of every man; and *juſtly*, to the charity, which we owe to our neighbour.

Q But heare me, my *Claudius*; doth not **the worſhip of God**, contain all thoſe things?

C You are in the right *Quintine*; but **I would try whether you underſtood your anſwer rightly.**

Q You have done well; **For nothing can be ſaid too much concerning the pure underſtanding of Gods Word.**

And concerning this matter, indeed I would willingly have talked with you more at large. **But the time it ſelf puts us in minde to depart.**

Nonne etiam ut *ſobriè & juſtè vivámus*?

Declára mihi illa duo adverbia quæſo.

Sóbriè, *i. e.* continenter; juſtè, *i. e.* in juſtitia, nempe, ut *ſuum cuique tribuámus*.

Ità fit, ut *ſóbriè* ad vitam cujúſque privátam pertineat; *juſtè* autem ad charitátem, quam próximo debémus.

Sed audi, mi *Claudi*, nonne *cultus Dei*, ómnia illa complécitur?

Probè ſentis, Quintíni; ſed *volui experiri, an reſponſionem tuam rectè intelligerem*.

Bene feciſti; *Nam de ſincéro verbi divíni intellectu nihil nimis dici poteſt*.

Et de hac re quidem tecum plúribus verbis libenter ágerem. *Sed nos hora ipſa ádmonet, ut diſcedámus*.

	Col. 4. *The Monitor.* Baptista.	Col. 4. *Observator.* Baptista.
O	Your brother is alwayes either **prating**, or **playing the fool**, or **provoking some body** in the Sermon; whence it comes to passe, that he is oft-times set down, and hen whip't.	Frater tuus semper in concióne aut *garrit*, aut *ineptit*, aut *áliquem irritat*; ex quo fit, ut sæpè notándus sit, deinde vápulet.
B	What would you have me to do?	Quid vis fáciam?
O	Why do you not oft-times admonish him?	Cur non sæpè mones?
B	**I never give over admonishing him.**	*Nunquam desisto monere.*
O	Go on, I pray you.	Perge, precor.
B	**You have no cause to pray me; I will never give ober, till** (God willing) **he reforme himself somewhat.**	*Nihil est quod me precéris; nunquam cessábo, donec* (volente Deo) *aliquid ex parte se correxerit.*
O	So you shall make use of *Cato's* Precept, *When you admonish one*, you know the rest.	Sic usurpábis *Catónis* præcéptum, *Quando monés áliquem*, nosti cætera.
B	But I pray you good *Nicholas*, as oft as you set him down **let me know it.**	Sed oro te, mi Nicholas, ut quóties eum notaveris, *id mihi renunties.*
O	**There would never be an end, his name is so often in my bills.**	*Nunquam finis esset, adeò frequens est nomen ejus in meis commentáriolis.*
B	At least, **let me know once** as soon **as he shall make a fault**; then I will tell my fa-	Saltem, *fac me semel certiórem, quum primùm commíserit quo sit accusándus; tum ego dicam patri,*

ther, whose **words he feares more then blowes.**

O That is **no small signe of a good disposition.**

B So I hope indeed. Will you do then what I intreat you to?

O I will do it indeed, with a very good will.

cujus verba magis timet quàm verbera.

Istud *non est parvum argumentum bonæ indolis.*

Ità spero quidem. Fácies ígitur quod rogo?

Ego verò, atque libens.

Col. 5. *Castrensis.* Richard.

C **What talk had you with the Master even now?**

R If you desire to know, aske him.

C Why do you conceale it from me?

R That you may not **blab it abroad.**

C (Beleeve me) I do not ask you therefore that I may **disclose** it: for **what good should I get by that?**

R Why then do you aske so greedily?

C That I may rejoyce silently with my selfe, if you shall heare any good.

R **Do you come so prouided,** that you may extort from me that which is committed to me alone, and that by the master?

Col. 5. *Castrénsis.* Richárdus.

Quid consílii tractábas modò cum præceptore.

Si scire cupis, illum percontáre.

Cur me cœlas?

Ut ne *palàm fáciàs.*

Non ideò (crede mihi) te rogo ut id *próferam; quid enim proficerem?*

Quámobrem ígitur tam cúpidè rogas?

Nimírum ut mecum tácitus gáudeam, si quid boni audíeris.

Itáne parátus ádvenis, ut à me extórqueas, quod mihi uni, idque à præceptóre créditum est?

C What you shall say to me, suppose it spoken to a deaf and dumb man.

Quod mihi dixeris, surdo & muto dictum puta.

R Shall I trust you with my back-side?

Egóne tergum meum in fidem tuam committam?

C Truly you may do it, and without any danger.

Id prófectò potes, & quidem sine periculo.

R You can never speak so handsomely as to perswade me to it.

Nunquam dices *sat cómodè* ut istud mihi persuadeas.

C I will give you my word I will hold my tongue.

Dabo fidem me tacitúrum.

R Though you swear deepest with ee or four times, I will not disclose it. And therefore do you give over asking.

Etiamsi ter quaterve *sanctissimè juráveris*, non prodam. Proinde tu *desine* percontari.

C How now! where is that friendship of ours?

Hem! ubi est illa nostra amicitia?

R Do you not know the saying of the wise man; **Tell no body what you would have kept secret?**

Nescis illud dictum Sapiéntis; *Quod tacitum esse velis, némini dixeris?*

C I have heard it sometimes, but **that which is told to a friend is told to no body, for a friend is as it were another self.**

Audívi aliquóties; sed *quod amico dictum sit, nemini dictum videtur. Est enim amicus quasi alter idem.*

R He will say the same things to you that would know of you; and so also another, that would know of him; and so **it will come to every bodies** eare.

Eadem tibi dicet, qui scire ex te volet; & item alius, qui ex illo; atque ita *ad aures ómnium pervenict.*

And therfore if you would have me be your friend

Itaque si me tibi perhac, vis amícum esse, here-

hereafter, **give me a diſ=charge.**

C I am no **Commander**, to give you a diſcharge.

R Do you go on to trouble me?

C I had rather go away then **be troubleſome** to you.

Col. 6. D. N.

D When will you go home?

N I know not, **when it ſhall pleaſe God.** For that depends upon his will, not mine.

D What if your father ſend for you?

N Then I ſhall underſtand that God will have it ſo, and therefore I will obey.

D But what if the Will of God be one, and the will of thy father another?

N It is not for me to diſpute about this; but I am confident my father will not ſend for me without there be cauſe.

D And I think no otherwiſe too, but I had a minde to talk with you all this while

N I am glad this talk of ours hath not been idle.

D I could wiſh ſuch like diſcourſes were more common in Schooles!

N They will then be ſo,

me miſſum fácito.

Non ſum *Imperátor*, ut te miſſum fáciam.

Pergin' moléſtus eſſe?

Abíre malim, quàm *tibi moléſtiam exhibére.*

Col. 6. D. N.

Quando vis adíre domum?

Neſcio, ubi Deo viſum fuerit. Id enim pendet ex voluntáte ejus, non meâ.

Quid ſi te accérſat pater?

Tunc intélligam Deum ſic velle, ideóque parébo.

Quid ſi alia fúerit Dei, alia patris tui voluntas?

De hoc meum non eſt diſputáre; ſed, ut confido, pater non témerè me accérſet.

Ego quoque non áliter ſéntio; ſed vólui tantiſper tecum fabulári.

Gáudeo hunc noſtrum ſermónem non fuiſſe fabulóſum.

Utinam **in ſcholis** frequentióres eſſent ſermónes ejúſmodi!

Tum erunt, cùm Deus

when

when God ſhall endue childrens mindes with his feare.

D Therefore let us beſeech him, that that may ſhortly come to paſſe.

ipſe puerórum ánimos timóre ſui affécerit.

Ergò precémur eum, ut id brevi contíngat.

Col. 7. *Antonie.* Jeremie.

Col. 7. *Antonius.* Hieremias.

A With what money did you buy that book?

Quâ pecúniâ emísti librum iſtum?

H With what do you think except my own?

Quâ cenſes niſi meâ?

A I wonder whence you had it.

Miror unde habúeris?

H Why do you wonder? **Am I bound to make you an accompt?**

Quid miráris? *An tibi débeo réddere ratiónem?*

A Do I exact it?

Egóne éxigo?

H You ſeem to exact it.

Vidéris exigere.

A I do not exact it, I ſay, but we uſe to talk thus friendly and freely amongſt our ſelves that we may alwayes learne ſomething in Latine.

Non éxigo, inquam, ſed ſic ſolémus inter nos familiáriter & líbere fabulári, ut Latinè ſemper condiſcámus aliquid.

H I confeſſe the thing will do us a great deal of good towards ſpeaking Latine.

Ea res, fáteor, plúrimùm confert nobis ad Latinè loquéndi facultátem.

But **there is no man ſo milde, but will be angry ſometimes.**

Sed *nemo eſt tam lenis, qui interdum ſubiraſcátur.*

A It is as you ſay, but **boyes anger is ſhort.**

Eſt ut dicis; ſed *eſt brevis puerórum ira.*

H But for that which you ask't me about money, I received it of my father.

Quod autem de pecúniâ rogábas, eam à patre acceperam.

When

A When came he ?
H **About eight dayes ago.**
A I wonder I did not see him.
H You have no reason to wonder.
A Why so ?
H Because he scarce tarried here an houre and an halfe.
For when he **had lighted from his horse**, and spoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.
A But before you tell me other matters, I would know what his so sudden coming meanes,
H He heard upon a certain false report (as it fell out) that I was sick.
A What did he, when he found you well beyond his expectation ?
H **He was extraordinarily glad.**
A Who makes any doubt of that ?
H Moreover, he gave hearty thanks to God Almighty.
A **I am willing to heare these things**, go on, I pray you.
H Then he asked me concerning my health, we

Quando vénerat ?
Abhinc octo dies.
Miror, quòd eum non viderim.
Non est quod mirèris.

Quid ità ?
Quia vix sesquihóram hic morátus est.

Quum enim *de equo descendísset*, méque paucis esset alloquútus; Ascendámus, inquit, in tuum cubículum, ut tecum libérius cólloquar.

Sed ántequam narres cætera, velim scire quid sibi vellet advéntus ejus tam inopinátus.
Falso quodam rumóre (ut fit) audíerat me ægrótum esse.
Quid ille, cùm præter spem te valéntem invénit !

Miríficè affectus est gaudio.
Quis dúbitat ?

Prætérea, Deo Optimo Máximo máximas egit gratias.
Libenter hæc aúdio, perge, quæso.

Tunc me de valetúdine percontátur, unà pre-

pray'd

pray'd together, and gave God thanks; at the laſt he asked me what I wanted?

I want father (quoth I) What thing do you want, quoth he?

A ten-penny book, (quoth I.) Then he **drew a ſhilling out of his purſe, and gave me it into my hand**; and after he had bidden me farewel, he preſently **took horſe**, and went his way.

A Why did he give you more then you asked?

H **You are a fool to ask ſuch a queſtion.**

Truly he was ſo glad becauſe he had found me well and luſtie, beyond his expectation; but if I had asked him even a Crown of gold, (or ten ſhillings,) he would as eaſily have given me it.

A O how much are you beholding to that chiefeſt Father, who hath given you ſo good a father!

H **It cannot be thought how much I am beholden.** For although he had given me a bad father, yet I ſhould have been not a little beholden to him.

câmur, non ſine gratiarum actióne; tandem quærit, ecquid mihi opus ſit?

Opus (inquam) pater. Quâ (inquit) re eges.

Libro (inquam) *decem aſſium.* Tum ille *promit ex marſúpio decuſſem, tum mihi in manum dat*, & vale dicto *ſtatim conſcendit equum atque abit.*

Cur tibi plus dedit quàm petíveras?

Iſtud ineptè quæris.

Scilicet ità lætus erat, quòd me, præter ſpem, bene ſanum offenderat; quòd ſi vel coronátum aureum perdidiſſem, tàm facilè dediſſet mihi.

O quantum debes illi ſummo Patri, qui tibi ádeò bonum patrem dederit.

Ne cogitári quidem poteſt quantum debeam. Nam etiamſi malum dediſſet, deberem tamen non parùm.

But why do we delay to go to hear the leſſon?

Sed quid ceſſámus audítum ire prælectiónem?

A It is almoſt three a clock already.

Jam inſtat hora tértia.

H I have got all things ready.

Paráta ſunt mihi ómnia.

A And ſo have I.

Et mihi quoque.

H Let us go into the ſchool then.

Eámus ergo in auditórium.

Col. 8. *Senerius. Villaticus.*

Col. 8. *Senerius. Villaticus.*

S Where is your eldeſt brother?

Ubi eſt frater tuus natu máximus?

V He is gone for a ſoldier?

Ivit in militiam.

S What ſay you? for a ſoldier.

Quid ais? *in militiam*?

V It is juſt ſo.

Sic res.

S Hath he thus then bid farewel to his learning?

Sic ergò valedíxit líteris?

V He began to be weary of his learning a good while ago.

Jam pridem literárum ſatietas eum céperat.

S Why ſo?

Quid ità?

V I know not, unleſſe it was becauſe he would live more at his own liberty.

Néſcio, niſi quia volébat libériùs vívere?

S How come his father to give him leave?

Quómodo permíſit pater?

V What do you think that he gave him leave?

Quid? putas permiſiſſe?

He went when my father was out of the way,

Patre abſente, *matre invitâ*

whether my mother would or not.

S O wretched youth!

V Yes indeed very miserable.

S What will he do?

V That which others do, who follow that course of life, that is, he will pillage, plunder, play at dice, drink and whore.

S Is that the life of souldiers?

V Yes altogether.

S How know you that?

V I heard it of my father lately, when we were at Supper.

S To what end did he talk of such things?

V He taught us, that nothing was more certain then to feare God, who defendeth little ones, and brings them into the right way by little and little.

S Likewise our Master himself doth oft-times put us in minde of these things.

V We ought to be so much the more careful to love our Parents and Masters dearly, whose help God makes use on for our instruction.

S I wish we may discharge towards them both, that which he commands us in his law.

vitâ; profectus est.

O miserum adolescéntem!

Imò verò miserrimum.

Quid fáciet?

Id quod cæteri, qui sequúntur illud vitæ genus, nempe, spoliábit, rápiet, *ludet aleâ*, potábit, *scortábitur*.

Estne istæc militum vita?

Omníno.

Unde scis istud?

Audívi nuper ex patre, quum cœnarémus.

Quorsum narrábat tália?

Docébat nos, nihil esse certius quàm Deum timére, qui custódit párvulos eósque in viam rectam paulátim indúcit.

Et præceptor ipse noster de his rebus sæpè nos admonet.

Tantò magis debémus esse soliciti, ut parentes charos habeámus & præceptóres, quorum ópera Deus ad nostram institutiónem *útitur*.

Utinam utrisque præstémus, quod ipse nobis in sua lege præcipit.

God

V God ſo grant.
S I pray God he may grant it.

Ita faxit ille.
Faxit precor.

Col. 9. *Lucas.* Oroſius.

L I hear that your brother is already come back out of *Germany*.
O It is ſo.
L Did he come back alone?
O Not quite.
L Who came with him then?
O **A certain Citizen of this town,** who had dwelt there almoſt theſe two yeares.
L Why went your brother?
O My father had ſent him thither, **to learne to ſpeak High-Dutch.**
L Why then was he not there longer?
O **He could no longer abide to be without the ſight of his mother,**
L O little tender youth! **what yeare is he going on?**
O The ſeventeenth, if my mother well remember, whom I have often heard ſay ſo.
L Well, **with what look did his father welcome his coming?**
O Do you aske? **My father could not endure to**

Col. 9. *Lucas.* Oroſius.

Audio fratrem tuum jam revenîſſe ex Germániâ.
Sic eſt.
Solúſne rédiit?
Non omnino.
Quis ígitur cum illo?
Quidam civis hujus óppidi, qui ferè biénnium illîc habitáverat.
Cur íverat frater?
Miſſus fúerat illuc à patre, ut *Germánicè díſceret loqui.*
Quam ígitur ob rem non fuit illîc diútius?
Jam non póterat ferre matris deſidérium,
O tenellum adoleſcentem! *Quotum annum agit?*
Séptimum décimum, ſi rectè mater méminit, ex quâ id audívi ſæpe.
Agè, *quo vultu à patre acceptus eſt ejus advéntus?*
Rogas? *pater non ſuſtinébat aſpicere:* quin etiam

look

look upon him: moreover, he neither touchsafed him his blessing, nor spoke to him, but bade him be gone out of his sight.

nec salutatione dignatus, nec alloquio, jussit eum abire è conspectu.

L What else?

O Had not my mother interceded with teares, he had commanded an Officer to be sent for, who might put the poore boy into prison.

Nisi mater cum lachrymis intercessisset, jubebat apparitorem accersi, qui miserum in carcerem conjiceret.

L But he could not do it unlesse some Magistrate bade him.

Atqui non poterat, injussu magistratûs.

O I know not, yet he did his utmost.

Nescio, tamen conabatur.

L What was done afterwards? Did he lie at your house?

Quid postea factum est? cubuistne domi vestræ?

O No indeed.

Minimè verò.

L Where then?

Ubi igitur.

O Do you know my sisters husband?

Sororis meæ virum nostin'?

L As well as I know one finger from another.

Tanquam digitos.

O My mother sent him thither, till my fathers fury was past.

Eò missus est à matre, dum patris ira defervesceret.

L What came of it at the last?

Quid tandem áccidit.

O My mother dealt with our kinsfolkes and friends, that they would appease my fathers anger.

Egit mater cum propinquis & amicis nostris, *ut irátum patrem mitigárent.*

L Thus then your brother got into your fathers favour again.

Sic igitur frater tuus cum *patre in grátiam rédiit.*

That

O That was no ſuch hard matter. For now my father began to be ſorry that he had been ſo angry, and that he had entertained his ſon ſo roughly.

Id non fuit magni negótii. Jam enim patrem cœperat pœnitére, quòd ſic excanduiſſet, quódque tam *gráviter accepiſſet filium.*

L Verily, time had pacified his anger.

Nempe, *dies ejus iram lenierat.*

O Yet he entertained him on that condition, that he ſhould promiſe he would go again into *Germany* ſhortly after the vintage.

Eâ tamen lege recépit illum, ut promitteret ſe in Germániam reditúrum ſatim à vindémiâ.

L See how fond this affection is towards our mothers.

Vide quàm inéptus ſit iſte in matres noſtras affectus.

O But the mothers themſelves are in the fault; for why do they dote ſo much upon us?

Atqui *ipſæ matres ſunt in cauſâ.* cur enim ádeò *tenerè nos ádamant?*

L It is an hard matter to force nature.

Natúram cógere difficile eſt.

O Do you remember a verſe of *Horace's* to that purpoſe?

In hanc ſenténtiam tenéſne verſum ex Horatio?

L *Though with a forke thou nature doſt expel,*
Yet ſoon it will return.

Natúram expéllas furcâ licet, uſque recurret.

O But what a thing is this? Whileſt we talk, we have neglected our play.

Sed quid hoc? Dum fabulámur, *à luſu ceſſátum eſt.*

L We ſhall get no hurt by that; Now let us go together to our diſputations.

Nihil nobis indè áccidet mali, ad diſputatiónem conveniámus jam.

	Col. 10. *Conradus. Linus.*		Col. 10. *Conradus. Linus.*
C	Where was you to day after dinner?		Ubi fuisti hodiè à prandio?
L	In my Masters garden.		In horto præceptóris.
C	What went you thither for?		Quid illic íveras?
L	He sent me to fetch some pot-herbes.	5	Ille me misérat petítum olera.
C	And what **Pot-herbs have you gathered?**		Quæ tandem *olera* collégisti?
L	I can scarcely reckon them all.		Vix enumeráre possum omnia.
C	Reckon at the least **those which you remember.**	10	Saltem *quæ occúrrunt* memóriæ.
L	Why do you desire that?		Cur istud quæris?
C	That in the interim we may call to minde some names of **things**, which we learned when we were little boyes.		Ut ínterim recordemur liqua rerum nómina, quæ párvuli didícimus.
L	**It is a gallant exercise,** especially **when we have any leasure.**	15	*Pulchra est exercitátio* præsertim *quum* [illegible] *nobis súppetat ótii.*
	Heare then:		Audi ígitur:
	I have gathered garlick, wilde-thyme, leekes, onions, cresses, cummin, fennel, thyme, marjoram, hysop, pursley, sage, savorie.	20	Collégi állia, serpillum, porros, cepas, nasturtium, cumínum, fœniculum, thymum, amáracum, hysópum, ápium, salviam, saturéiam.
C	Those are sweet herbes, which you have reckoned hitherto.	25	Herbæ sunt oléntes quas huc numerâsti.
L	So I was intended to reckon them for my memories sake.		Sic institúeram memóriæ gratiâ.
C	Go on farther.		Perge porrò.
L	**There are a few behinde,**	30	Paucæ quidem restant,

as beetes, ſuccorie, lettices, ſorrel, rocket, coleworts, purſlaine : **I can think on no more.**

C How could you remember ſo many ?

L My maſter gave me a Catalogue written.

C And did you know them all ?

L I knew them, or elſe I had asked him.

C But I do not know them all, though I have learned their names.

L I will ſhew you more yet when we may go into the garden.

C Have you brought any ſtore?

L **A basket full.**

C But how much of every one?

L **You are too inquiſitive.** What do you mean ? I have brought as much of every one as was needful.

C Though I ſeem inquiſitive to you, yet I would have you anſwer me this.

L Do you know for what uſe the maſter hath cauſed ſo many ſorts of pot-herbes to be gotten ?

Partly that the **pottage might be well ſeaſoned**, and partly that **an herbe-pudding** might be made.

L How well did he provide for us ?

ut, beta, cichóreum, lactúca, óxalis, erúca, brássica, portuláca : *plures non occúrrunt.*

Qui potuíſti tot meminiſſe?

Præceptor mihi déderat ſcriptum catálogum.

Et nóveras omnes ?

Nòram, alióquin eum interrogâſſem.

Atqui ego non novi omnes, quamvis nómina didícerim.

Ego tibi plures etiam demonſtrábo, quum licébit nobis in hortum ire.

Multúmne attulíſti.

Plenum cálathum.

Sed de ſingulis quantum ?

Nimis es curióſus.

Quid vis ? De ſingulis attuli quantum opus fuit.

Tamétſi curióſus tibi videor, tamen hoc mihi velim reſpondeas.

Scin' tu in quem uſum præceptor tot ólerum genera curáret apparánda ?

Partim ut *jus bene condiretur*, partim ut *minútal ex oléribus* fieret.

Quàm bene conſulébat nobis !

L Very well, but yet that was not the chief cauſe.

C What then?

L Did you ever read of *Virgils* **Pudding of milk, wine, cheeſe and herbs.**

C I have read the verſe indeed, but I never ate of the pudding, nor ſaw it that I know of.

L But **I hope you ſhall ſee it,** for our Maſter taught his wife to make it, and **ſhe that made it according to his direction.**

C **Shall we have any good thing provided for our Supper?**

L At the leaſt **fat fleſh-pottage** well-ſeaſoned, **fat meat, and an herb-pudding.**

C How know you theſe things?

L *I* ſaw all in the kitchin, when *I* was bidden to help, eſpecially **as I was picking my potherbs.**

C What becomes of the pudding made of milk, cheeſe, wine and herbes?

Shall we not taſte of it at the leaſt?

L Yes, we ſhall have ſome given us, **for there was enough made to ſerve us all.**

C **I like thoſe things better,**

Optimè, ſed tamen ea non erat cauſa præcipua.

Quænam igitur?

Legiſtine unquam *morétum* Virgilii?

Carmen quidem legi, ſed morétum nunquam edi nec vidi quod ſciam.

At *videbis, ſpero.* Nam præceptor uxórem dócuit conficere, & illa confecit *ex ejus præſcripto.*

An apponétur nobis aliqua in cœnam boni?

Saltem *jus cárnium pingue, carnes opímæ, & mitulæ ex oléribus.*

Unde ſcis iſta?

Omnia vidi in culinâ, quum juſſus eſſem adjuvare præcipuè *in meis oléribus purgandis.*

Quid morétum?

Non ſaltem guſtábimus?

Imò, dábitur nobis; nam *confectum eſt, quod ſatis ſit omnibus.*

Iſta mihi ſápiunt magis

especially in Summer-time, then fleſh or fiſh.

L Truly **I could wiſh fleſh might be ſaved againſt winter,** that we might uſe to eat herbs and fruits all Summer long.

C But (as I have heard) thoſe have leſſe nouriſhment in them.

L I have heard that too ſometimes;

But **what need Schollars have ſo much meat?**

C Not ſo much, I confeſſe; but yet if our Parents ſhould ſee us pale or leane, **they would preſently lay the blame of that matter upon our Maſter;** Is it not ſo?

L There is no doubt of it, but what ſhould one do? **Parents (eſpecially mothers) commonly do cocker us too much.**

C **Indeed you ſay true;** but in the mean time, **you are content to enjoy your mothers cockering.**

L **As if you were not ſo.**

C That I may not lie, what I charge upon you, I oftentimes finde experience of in my ſelf.

L **We cannot alter our Parents affections towards us, but by our faults;** only let us have

præſértim æſtáte, quàm carnes ipſæ, aut piſciculi.

Optárem profécto ſervári carnes in hyemem, ut totâ æſtáte ólera & fructus eſitarémus.

Atqui (ut accépi) iſta minùs alunt.

Id ego audívi aliquóties;

Sed *quid opus eſt tanto ſtudióſis alimento?*

Non tanto fateor; ſi tamen parentes nos vidérent pállidos & maciléntos, *ſtatim ejus rei culpam aſſignárent præceptóri*: nónne ſic eſt?

Non eſt dúbium; ſed quid ages? *ferè parentes (præcipuè matres) nobis indúlgent nimiùm.*

Vera quidem dicis; ſed tu interim *muris indulgentiâ libenter fruéris.*

Quaſi verò tu minùs.

Ne méntiar quod tibi aſcríbo in me quoquefrequénter experior.

Non póſſumus paréntum erga nos affectum, niſi noſtris vitiis, immutare; tantùm caveámus eórum

a care how we abuſe their good will; but eſpecially let us praiſe that our moſt bountiful Father, who hath given us ſuch Anceſtors.

abúti benevolentiâ; ſed imprímis laudémus illum Patrem noſtrum benignísſimum, qui nobis tales progenitóres dedit.

C I am willing to hear thoſe things; but **the time calls us away.**

Ista libens audio; ſed res bo*ra vocat.*

L Come, **let us make an end.**

Agè, *finem imponámus.*

Col. 11. *Molerius Dotheus.*

Col. 11. *Molerius. Dotheus.*

M Whence come you?
D From the market.
M What have you bought?
D Fleſh-meat
M What like?
D Veale.
M I pray you, let me ſee it; it is almoſt **a novelty** now.
D Look upon it.
M Me thinks it is good.
D I ſuppoſe, you are not miſtaken.
M How many pounds are there?
D **The Butchers will not** ſell **Veale by weight?**
M Why not?
D Becauſe of its **novelty.**
M See their cunning! **truly every man ſells as dear as he can.**
D **You have hit the naile on the head.**
M How much do you think it weighs?

Unde redis?
E foro.
Quid emiſti?
Carnem.
Qualem?
Vitulínam.
Oſtende, quæſo; ferè nov*res* eſt hoc témpore.
Vide.
Bona vidétur mihi.
Non fálleris, opínor.
Quot ſunt libræ?
Nolunt lánii appéndere Vitulínam.
Cur non?
Propter *novitatem.*
Vide aſtútiam! *ſcílicet quique vendit, quàm poſſi*cariſſimè.*
Rem acu tetigíſti?
Quantum putas péndere?

D Two pounds and a little more.
Duas libras & paulò amplius.

M What did you buy it for?
Quanti emísti?

D Come on, **gueſſe.**
Agè, *divína.*

M I am no diviner.
Non ſum divínus.

D But many men gueſſe, who for all that are no diviners.
Atqui multi divinant, qui tamen diviní non ſunt.

M It may be ſo; but **upon certain grounds**, otherwiſe gueſſing aforehand is forbidden in the Scriptures.
Fíeri poteſt; *ſed ex quibúſdam conjectúris*; aliſoqui divinátio vétita eſt in divínis líteris.

D **ueſſe then upon ſome Gground.**
Divína ígitur ex cónjectúrâ.

M You have bought it all for two pence.
Emiſti totum duóbus áſſibus.

D For ſomewhat leſſe.
Paulò minóris.

M How much then?
Quanti ergò?

D Gueſſe again.
Tenta iterum.

M Twenty deniers.
Viginti denaríolis.

D **I will no longer put you to the ſtretch about nothing.**
Nolo te diútius torquére de níhilo.

M Tell me then, I pray you.
Dic ígitur ſódes.

D All this coſt me three halfpence.
Hoc totum cónſtitit mihi ſex quadrántibus.

M Truly fortune favoured you very well.
Profectò fortuna tibi pulchrè favit.

D What fortune do you tell me on?
Quam mihi fortúnam narras?

M This is the cuſtome of ſpeaking.
Hic mos eſt loquéndi.

D **Cuſtome** (as they ſay) **is a very bad tyrant.**
Mos (ut dicitur) *tyránnus eſt péſſimus.*

M And **I wiſh we could as carefully obſerve good cuſtomes, as we obſtinately keep the bad!**
Atque *útinam bonos mores tam ſtudioſè colerémus, quàm obſtinatè retinémus malos!*

D **Then all things would go better.**
Tunc meliùs ſe habérent ómnia.

D Let us leave that fortune thento heathens and godleſſe perſons.
Fortune is nothing: it is only God who favoureth us he alone is our helper and protector.

M Truly I know that very well, and I do verily believe it, and really confeſſe it; but what ſhould one do? The tongue oft times runs amiſſe, when the mind thinks no harm.

D You ſhould remember that ſaying, Let not thy tongue run before thy wit.

M Truly we learned that out of the ſayings of the ſeven wiſe men; but we do not alwayes think upon ſuch fine ſpeeches, though we get them by heart.

D The memory is ſo much the more to be exerciſed, that it may afford us enough when need is.

M I ſhall learne another time to be wiſer by this your giving me warning.

D But I heare the bell ring, let us give over.

Col. 12. *The Maſter. The Man.*

H Have you been to day in the market?

Nos igitur fortúnam iſtam Ethnicis & *impiis* relinquámus.

Fortúna nihil eſt: Solus eſt Deus qui faveat nobis, ſolus eſt adjútor & protéctor noſter.

Iſtud quidem certò ſcio, fideliter credo, & verè confiteor; ſed quid agas? *Sæpè lábitur lingua, nihil mali cogitánte ánimo.*

Oportébat te iſtud meminiſſe, *ne lingua præcúrreret mentem.*

Iſtud quidem didícimus ex ſeptem ſapiéntum dictis; ſed non ſemper occurrunt ejúſmodi pulchra dicta, licet ea mandaverimus memóriæ.

Tantò igitur magis illa ſunt exercénda, ut nobis, quum opus eſt, ſúppetat.

Iſto tuo admónitu, *diſcam eſſe aliàs prudéntior.*

Sed audio ſignum dari; deſinámus.

Col. 12. *Herus. Famulus.*

Fuiſtine hódie in foro?

F I have been.
Fui.

H When?
Quando?

F After the **Sermon.**
Poſt *conciónem ſacram.*

H **What have you bought us?**
Quid emíſti nobis?

F Almoſt nothing.
Ferè nihil?

H But what?
Quid autem?

F **Butter.**
Butyrum.

H How much?
Quanti?

F **A farthing-worth.**
Quadránte.

H So very little?
Tantillum?

F **I durſt buy no more.**
Non auſus ſum ámpliùs émere.

H What was you afraid of?
Quid timébas?

F Leſt it ſhould not be good.
Ne bonum non eſſet.

H **It is very wiſely done.**
Satìs prudénter factum.

F Why do you ſay that, Maſter?
Cur iſtud dicis here?

H Becauſe I had rather have you to be too fearful, then too bold in this matter.
Quia malim te eſſe in hâc re timidiorem quàm audációrem.

But have you bought any thing elſe?
Sed nunquid emíſti præterea?

F Nothing.
Nihil.

H How now, nothing?
Tho Nihilne?

F Nothing at all.
Nihil prorſùs.

H Fie, **how ſparingly you have bought proviſion for us!**
Vah, *quàm parcè nobis opſonatus es!*

F What elſe could I have bought?
Quid aliud émere potuíſſem?

H As if you knew not **what meat I love.**
Quaſi néſcias *quibus cibis oblectári ſóleam.*

F I know you love **pretty ſoft cheeſe,** and peares, and other new fruits.
Scio te amáre *cáſcum molliúſculum,* & pyra, & alíos fructus recentes.

H You ſay well, why did you not buy them then?
Rectè dicis; cur ígitur non emébas?

F The cheeſe was **dearer then my little money would reach to.**
Cáſeus ipſe *carior erat pro noſtrá pecunícla.*

What

H What were the fruits?

F Some were not ripe enough, and of other some, **I made a question whether they were good.**

H O wretch, couldest thou not taste?

F But these women suffer you to taste nothing, unlesse you say you will buy.

H No wonder, for a great many would taste **for their mindes sake only.** **Therefore be you wiser another time.**

F How?

H If you see any faire fruit, buy a little for a denier, that you may make trial.

F And what then?

H If you like it well, then buy more; but if not, let it alone, and **go to another place.**

F **That is a good caution.**

H Remember then that you use it hereafter.

F I hope, **I shall be careful to remember it.** Would you have any thing else?

H That you minde those things which concerne your office, and then that **you ply your book.**

Quid fructus?

Alii erant non satis matúri, de aliis ego *dubitábam* ecquidnam *séntnc boni.*

Miser non póteras gustáre?

Atqui istæ mulíeres nihil gustáre permíttunt, nisi te emptúrum affirmes.

Nihil mirum, multi enim gustárent *ánimi tantùm grátiâ.*

Tu ígitur esto aliàs prudéntior.

Quomodo?

Si víderis pulchrum áliquem fructum, eme aliquantúlum denaríolo, ut fácias periculum.

Quid tum prætérea?

Si tibi sapúerit, tum émito ámplius; sin minùs relínquito, & *aliò te confer.*

Bona est ista cáutio.

Memíneris ígitur, ut in pósterum cautáris.

Ego, ut spero, *memínero diligénter.* Nunquid vis prætérea?

Ut cures quæ tui sunt óffici, deinde *líteris incúmbas.*

Col. 13. *Carolétus. Quintinus.*

C Was you present at Morning prayer?

Col. 13. *Carolétus. Quintinus.*

Adfuísti matutinæ precatióni?

Q I was there, but where was you?

Adfui, tu verò ubi eras?

C I was gone to my father, **to his Inne.**

Iveram ad patrem *in cauponam.*

Q Why ſo?

Quid eò?

C He had bidden me yeſternight that I ſhould come to him **pretty early in the morning.**

Heri véſperi júſſerat, ut ſe convenirem *bene manè.*

Q How durſt you go abroad ſo early, and that **without making the Maſter acquainted?**

Quî auſus es tam manè prodíre, idque *inconſúlto præceptóre?*

C I had juſt got leave yeſternight, **before we went to bed.**

Jam heri véniam impetrâram, ántequam irétur cúbitum.

But tell me, what did he admoniſh you on openly after prayer?

Sed dic mihi, quid ille à precatióne palam admónuit?

Q I heare (ſaith he) there are ſome among you that **oft-times ſpeak Engliſh,** and none of you in the mean time ſhewes me any thing; which is a **ſigne you are conſenting in the ſame fault.**

Audívi (inquit) eſſe inter vos, qui ſæpenumerò *Anglicè fabuléntur,* & nemo interea veſtrûm mihi quicquam indicat: quod eſt *argumentum conceſſiónis ómnium in éodem peccáto.*

This was the ſumme of his accuſation; beſides, **he ſpake many things to that purpoſe,** which I could not remember.

Hæc fuit accuſatiónis ſumma, deinde *in eam ſenténtiam multa dixit,* quæ meminiſſe non pótui.

C **But what was the Concluſion at the laſt?**

Sed quæ tandem fuit concluſio?

Q Whereforc (ſaith he) I admoniſh you, that you **diligently exhort one another to ſpeak Latine,** that you bring me their

Quámobrem (inquit) admóneo vos, ut *álius álium ad Latinè loquéndum cohortemini diligénter,* & eórum nómina

names,

names, as ſoon as can be, that will not obey, that I may **apply ſome remedy to this diſeaſe.**

C Muſt we not then ſpeak a word in Engliſh?

Q As far as I could gather by his words, he doth not ſo underſtand the matter. For (as you know) he is not ſo ſtrict, as to puniſh him ſtraight, if a word ſlip from one as they talk together.

C He hath ſaid openly (as I remember) ſometimes, that his order belongs to thoſe only, who when they know how to ſpeak in latine, yet do alwayes ſeek ſtarting-holes, that they may tell tales in Engliſh, and that too concerning very frivolous matters.

Q Such is the ſtubbornneſſe of ſome, that they had rather be often whip't for diſobeying moſt lawful commands, then to be praiſed, and ſo loved for doing as he bids them.

C You remember we have heard of our Maſter himſelf, **We take paines to do what we are forbid to do.**

Q I remember it, and it is

qui parére nolúerint, ad me quàm primùm deferátis, ut *huic malo remédium adhíbeam.*

Nullúmne igitur verbum licébit efferre Anglicum?

Quantum ex verbis ejus colligere pótui, non ità rem intélligit. Non enim (ut ſcis) uſque ádeo eſt ſeverus exáctor, ut ſtatim púniat, ſi cui verbum aliquod inter colloquendum excíderit.

Aliquóties (ut mémini) ipſe jam dixit, edíctum ſuum ad eos demum pertinére, qui quum Latinè ſciant, tamen ſemper latíbula quærunt, et Anglicè fabuléntur, ſæpe que de rebus ineptiſſimis.

Ea eſt quorúndam pertinácia, ut malint ſæpiſſimè vapuláre repugnándo præcéptis honeſtiſſimis, quàm laudári, atque etiam díligi obſequéndo.

Meminiſti audire ex ipſo præceptóre, *Nítimur in vétitum.*

Mémini, atque ádeò eſt ver-

very true too; yet they that willingly receive the doctrine of Christ, do not offend on purpose or of malice.

C The true feare of the Lord doth cause that.

Q Such therefore, **as far as they can, through the weakness of nature,** do carefully endeavour to take heed, that they do not willingly do, say, or think any thing wherewith God may be offended, though never so little.

C Therefore let us also have a care to avoid that; let us study to live well, & obey the will of our God, not only that we may not be whip't, but rather that we may please that our best Father.

Q So shall it come to passe, that we may truly be the sons, not of darknesse, but of light.

C **But of these things another time more at large;** let us go to our disputations.

Q Lo, **the Bell calls us.**

rissimum; tamen qui doctrinam Christi libenter amplectúntur, non studio peccant, neque malitiâ.

Istud præstat verus ille timor Dómini.

Tales igitur, *quoad licèt per naturæ infirmitátem,* sédulò cavére nituntur, ne quid scientes fáciant, dicant, aut cógitent, quo Deus vel minimùm offendátur.

Ergò studeámus & nos id ipsum cavére: studeámus rectè vívere, & Dei nostri parére voluntáti, non modò ne vapulémus, sed magìs ut illi óptimo Patri nostro placeámus.

Ità fiet, ut verè simus, non tenebrárum, sed lucis filii.

Sed de his aliàs pluribus; ad disputatiónes nos recipiámus.

Ecce, *vocat signum.*

Col. 14. *Albertus. Tirótus.*	Col. 14. *Albertus. Tirótus.*
A Are you come from the market at the length?	Nunc demum redis à foro?

Why

T Why at the length?
There is ſuch a throng at the ſhambles, that I could ſcarce come near.
A What fleſh-meat have you bought us againſt to-morrow?
T Beefe and mutton.
A Is there good ſtore of fleſh in the market?
T Truly ſo great ſtore, that I wonder it is ſo dear.
A It is no wonder.
T As there ismuch fleſh-meat, ſo there are many that eat fleſh-meat every day. But what kindes of fleſh-meat did you ſee eſpecially?
A I ſaw beef, veale, **Ewe-mutton**, **Wether-mutton**, pork, kid and **lambe**.
T Nothing elſe?
A What would you have elſe?
T Was there no veniſon?
A **I cannot reckon all at once**, yet I ſaw veniſon too.
T What like?
A **Red-deare** and bores-fleſh, O how fat the bores-fleſh is!
T O how fooliſh are you!
A Why ſo?
T Becauſe you are miſtaken in the names of things.
A For that which is called **fat** in a tame ſwine, is called **brawne** in a wilde

Quid demum?
Tanta eſt ad laniénam turb[a] ut vix accédere potu[erim]

Quas attuliſti nobis car[nes] in diem cráſtinum?

Búbulam & vervecinam.
Eſtne in foro cárnium m[ag]na cópia?
Tanta profectò, ut m[ir]á deo caras eſſe.
Nihil mirum.
Ut multæ ſunt carnes, multi qui edunt car[nes] quotidiè.

Sed quæ potiſſimùm vi[ri] carnis génera?
Vidi búbulam, vitulin[am] *ovillam, vervecínam,* [ca]ſſam, hædínam, agnin[am]
Nihilne ampliùs?
Quid velles prætérea?
Nihil erat ferinæ?
Non queo referre ſimul [om]*nia*; imò etiam ferin[am] vidi.
Qualem?
Cervínam, & aprugnam.
O quàm pinguis eſt aprugna!
O quàm inéptus es!
Quid ità?
Quia fálleris in rerum [no]minibus.
Nam quod in ſue dom[e]ſtico dícitur *arvína*, id [in] ſue fero (id eſt, apr[i] ſuæ

ſwine, that is, in a bore, and it is the hardeſt in that kinde.

T I do not remember that ever I heard that.

A Now you have heard it, commit it to memory if you will.

T But you teacher, whence did you learne it?

A Veniſon is a very common thing at our houſe.

T Whence have you ſuch ſtore?

A My father hath a **Parke** of many wilde beaſts in the countrey, out of which ſometimes **whole bores** are brought into the city.

T What a like one is that Park?

A It is a very large place, almoſt foure-ſquare, fenced about on all ſides with very high walls, ſet with many and tall trees; among which there are very many bramble-thickets.

T What like trees are there? whether ſuch as uſe to grow about townes, or ſuch as uſe to grow in woods?

A Almoſt all ſuch as uſe to grow in woods, but amongſt theſe, eſpecially oaks and beech-trees, with the moſt wherof red deere, bores and fallow deere are fed.

callum vocátur; & eſt in eo génere duríſſimum.

Iſtud quidem audire non mémini.

Nunc audíſti, manda (ſi vis) memóriæ.

Tu verò doctor, unde illud didiciſti?

Domi noſtræ ferína caro res eſt frequentíſſima.

Undè vobis tanta cópia?

Pater habet ruri ferárum multárum *vivarium*, ex quo intérdum *ſólidi apri*, in urbem adferúntur.

Quale eſt vivárium iſtud?

Locus eſt ferè quadrangulári formâ ampliſſimus, muris altiſſimis ſeptus úndique, conſitus multis & procéris arbóribus; inter quas ſunt duméta máximè denſa.

Quales ſunt illìc árbores? utrum urbanæ an ſylveſtres?

Sylveſtres ferè omnes; ſed in his potiſſimùm quercus & fagi; quarum glande paſcúntur cervi, apri, damæ.

T O what thanks do you worthily owe to God, who hath bestowed upon you such an abundance of all things!

O quantas meritò grátias Deo debétis, qui vobis largítus est tantam rerum omnium abundántiam!

A We are not unmindful of his blessings. For my father bestows very much goods upon the poor; **which nevertheless I would say to no body but you.**

Non sumus immémores beneficiórum ejus, Pater enim plúrima bona páuperes érogat; *quod* tamen *tibi uni dictum velim.*

T Why so?

Cur ità?

A Because he will not have such things **to be talk't on abroad.**

Quia talia non vult prædicári.

T **He is so much the more to be commended,** because he truly follows Christs command, whose words are written in *Matthew*; *When thou dost thine almes* (saith he) and those that follow.

Tantò magìs laudandus quòd Christi præcepta verè séquitur, cujus verba apud *Matthæum* scripta sunt; *Quum facis* (inquit) *Eleemósynam*, quæ sequuntur.

A In what chapter?

Quoto capite?

T The sixt, **unlesse my memory faile me.**

Sexto, *nisi me fallit memoria.*

A But so much for this.
For we have discoursed enough, and now they are met together to dispute.

Sed hæc hactenus.
Satis enim sumus colloquuti, & jam ad disputandum convenitur.

Let us go then.

Eámus igitur.

T **Follow me,** or (if you had rather) **go before me.**

A *Séquere me, aut* (si mavis) *præcéde.*

T I will do neither, but **we will go together.**

Ego neutrum fáciam, *una íbimus.*

Col. 15. *Grinándus. Maverótus.*

Are you but come to day then from your Countrey-house?

But to day; and that a little before dinner.

But you said you would be there but two dayes.

So I hoped it would be, and so my father promised.

What hindred you then that you did not come back sooner?

My mother stayed me, though I besought her even with teares that she should let me go.

But why did she stay you so long?

That I might beare her company as she came back.

And what did you in the mean time?

I gathered fruits with our Countrey-folkes.

What fruits?

As if you did not know harvest and **late-ward fruits**, peares, apples, walnuts, chesnuts.

O pleasant exercise!

It is not only pleasant, but profitable too.

But this is not well, that in the mean time the bene-

Col. 15. *Grinándus. Maverótus.*

Tantùm ígitur hódie è villâ revertísti?

Hódie tantùm, ídque paulò ante prándium.

Atqui díxeras te futúrum illic modò bíduum.

Tà sperábam fore, & sic pater promittébat.

Quid ígitur óbstitit, quò minùs redíeris citiùs.

Mater me detínuit, tamétsi etiam cum láchrymis eam obsecrárem ut me missum fáceret.

Sed cur te tam diù remoráta est?

Ut se comitáter in réditu.

Quid verò agébas intérea?

Colligébam fructus cum rústicis nostris.

Quos fructus?

Quasi non sint tibi noti *fructus* autumnáles & *serótini*, pyra, mala, juglandes, castáneæ.

O jucunda exercitátio!

Non est jucunda soldm, sed étiam frugífera.

Sed hoc malum, quòd interim quinque aut sex

fit of five or six leſſons is loſt.

prælectiónum fructus tibi périit.

M It is not altogether loſt, I hope; I will have a care as far as I am able that I may recover it in ſome part.

Non omníno périit, ſpero; curabo pro víribus ut áliquâ ex parte recúperem.

G What will you do?

Quid fácies?

M I will write it down as diligently as I can.

Deſcríbam quàm pótero diligentíſſimè.

G And what then?

Quid tum poſtea?

M I will get the ſpeech of the Author by heart.

Ediſcam ipſam Authóris oratiónem.

G But you will not ſufficiently underſtand his meaning.

Sed ſententiam non ſatis intélliges.

M The Maſters Tranſlation will help me, to get the ſenſe for the moſt part.

Ipſa me juvábit præceptóris interpretátio, ut ſenſum magnâ ex parte aſſequar.

G And yet that will not be enough for all that.

Nec tamen id ſatis erit.

M You ſhall come to me (if you pleaſe) at your leaſure, that we may confer together.

Tu (ſi placet) áderis mihi per otium, ut conferamus unà.

G Truly I would do it with all my heart. But that will not be enough yet.

Libenter équidem fáciam. Sed ne iſtud quidem ſatis fíciet.

M I have no more that I can do.

Non hábeo quod poſſim ámpliùs.

G How much better had it been to hear the lively voice of our Maſter!

Quantò præſtitiſſet vivam audíre magíſtri vocem!

M Truly it had been a great deal better.

Multò ſanè præſtiterat.

But ſeeing it doth not befall me, neither is it done through my default, I have nothing whereof to

Sed quando id mihi non cóntigit, nec meâ culpâ factum eſt, nihil hábeo quòd me

blame my ſelf in this behalf.

G You ſay faire, **ſee then you habe a good courage**, for whereas I have talked with you at large about this matter, I did it not, becauſe I had a minde to draw you to deſpaire, but it all proceeded from mine eſpecial love towards you.

M **I make no doubt of that**; whence it is that I thank you the more.

G But lo, **the little bell calls us to the Supper**.

M **A ſeaſonable meſſenger**.

Col. 16. *John.* Rubetus.

J God ſave you, *Rubetus*.

R O *John*, **You come in a luckie houre**, are you well?

J Very well, I thank God, but how do you?

R Very well indeed, by Gods bleſſing; but when came you back from home?

J Now three dayes ago.

R It is well, you have come very ſeaſonably.

J Verily I knew the vacation time was at hand.

R Are you content we ſhould talke a little now at our leaſure?

J Yes, ſo we be farther off

ſem in hac parte.

Rectè dicis; *fac igitur hábeas ánimum bonum*. Nam quod ego tecum plúribus verbis de hâc re diſputávi, non ídeo feci, ut vellem te addúcere in deſperatiónem; ſed totum illud proféctum eſt ex meo in te amóre ſingulári.

Haud mihi dubium illud eſt: quò fit, ut majórem tibi hábeam grátiam.

Sed ecce, *vocat nos ad cœnam tintinnábulum*.

Nuncius opportúnus.

Col. 16. *Joannes.* Rubetus.

Salve, Rubete.

O Joánnes, *auſpicátò ádvenis*, valéſne bene!

Optimè, grátia Deo; tu verò ut vales?

Rectè ſanè, Dei beneficio; ſed quando rediſti domo?

Nudiuſtértius.

Bene habet, opportúnè veniſti.

Nempe ſciébam inſtáre vacatiónis términum.

Placétne ut ot óſe aliquandíu confabulémur?

Máximè dúmmodo ſemoti

farther off from this company of playing boys, that make such a noyse.

R You do well to put me in minde; let us go aside into that school, which is open.

J How finely do we sit here! Come on, let us talk freely.

R Are the Vintages done?

J Quite.

R How much time have you spent in the whole work?

J About fifteen dayes.

R Was you always there then?

J I miss'd not a day.

R What did you do?

J I often gathered grapes.

R You should joyne something else with the verb *I gathered.*

J What, I pray you?

R *And I ate them.*

J What needed that? no body can make any doubt of that.

For who gathers good and ripe fruit, but he eates even of the best?

R Truly, you say well, O brave, I commend your answer.

J Did you now think to have stop't my mouth

R I did not so much as think of that.

J What then?

simus ab hâc *turbâ clamósâ ludéntium.*

Bene mones; seceldmus in auditórium, illud, quod est apértum.

Quàm aptè hîc sedémus! Agè, loquámur líberè.

Súntne *perácta* vestræ vin (démin

Omníno.

Quantum témporis posuis in toto ópere?

Dies círciter quíndecim.

Tu ígitur semper interf ísti?

Nullum intermísi diem.

Quid agébas?

Uvas sæpiùs colligébam.

Cum verbo *collig bam* g buísti áliquid áddere.

Quidnam, quæso?

Et edébam.

Quid opus fuit?

De hoc nemo dubitáre pos

Quis enim fructus bonos matúros legit, quin e etiam ex óptimis?

Profectò rectè lóquer euge, respónsum laudo

Jamne putábas *os* occlu mihi?

Istud ne cogitávi quidem.

Quid ígitur?

R I did not expect ſuch a ready, and ſuch **a diſcreet anſwer.**

J You have no cauſe to wonder. For as it is in the Proverb, *A fool ſometimes an anſwer wiſe may make.*

R Who are you beholden to for this Proverb?

J Maſter *Julian.* For he doth ſometimes dictate to us ſuch Proverbs as theſe, and fine ſentences out of good Authors.

R He takes a very good courſe for you; but at what houres doth he uſe to do it?

J Sometimes after Supper, and oft-times when we have nothing to ſay in the ſchool.

R I wiſh they would all do ſo, ſo that they would not hinder our **daily Schoole exerciſes**!

J You did well to put in that exception by the adverbe *ſo that.*

For there be ſome Uſhers, that ſo load their boyes with their dictates and private lectures, that they cannot diſcharge the ſchool ſufficiently.

R Thence it comes to paſſe, that the Maſters themſelves do ſometimes complain of ſuch Uſhers.

Non expectábam tam promptum támque *prudens reſponſum.*

Nihil eſt quod miréris. Nam, ut eſt in Provérbio, *Sæpè etiam eſt ólitor verba opportúna loquútus.*

Cui debes hoc provérbium?

Magiſtro *Juliáno.* Is enim dictat nobis interdum Provérbia ejúſmodi, & pulchras ſenténtias ex bonis authóribus.

Optimè vobis cónſulit; ſed quibus horis id ſolet fácere?

Nonnunquam à cœnâ, ſæpiùs autem cùm in auditório nihil habémus reddere.

Utinam ſic omnes fácerent, dúmmodo non eſſent impédimento *quotidiánis ſcholæ exercitatiónibus*!

Bene ſubjunxiſti iſtam exceptiónem per advérbium *Dúmmodo.*

Sunt enim quidem pædagógi, qui ſuis dictátis & privátis lectiónibus ſic ónerant púeros ſuos, ut non poſſint in ſcholâ ſatisfácere.

Inde fit ut ipſi præceptóres intérdum conquerántur de tálibus pædagógis.

But what do we? Let us return to our discourse which we had begun.

Sed quid ágimus? Redeámus ad sermónem institútum.

J Content.

Placet.

R Was you alwayes imployed in gathering grapes?

Fuistine semper occupátus in uvis colligéndis?

J That work is dispatch't in two or three dayes, because such a **great many labourers** are wont to be hired about it.

Opus illud in paucis diebus absólvitur, propéreà quòd ità *magnus operárium númerus* ad id locári solet.

R What is done afterwards?

Quid deínde fit?

J The grapes are troden, the wine is drawn out of the greater pipes, and is poured into hogsheads all under one, and then the grapes that are not yet squeezed, are put under the presse in the wine-fat; and last of all, **the husks and kernels of the grapes**, are carried out and thrown away.

Calcántur uvæ, vinum hauritur è cupis majóribus, eâdem óperâ diffúndituri in dólia; deínde uvæ ipsæ nondum expressæ injíciuntur prelo in torculári: postrémo exprimúntur, & abjíciuntur *vinácea*.

R But you did not heed those things

Atqui non curábas ista.

J Yes I minded them a little, for I was by when every thing was done, meerly to **call on the work-folkes.**

Imò curábam aliquâ ex parte. Nam agéndis ómnibus intéreram, minimè ut *solicitárem operários*.

R You was there then as an **Overseer or Master of the work.**

Eras ergò illîc tanquam *præfectus, & quasi magister operum.*

J Yes, I was in good earnest the Master of the work and the Overseer. For my Father had made me the Overseer.

Imò eram re verâ magister óperum & præfectus. Pater enim me præfécerat.

Hoc

R How glad was you of that Maſterſhip! What a goodly thing was it to ſee you with your gravity, commanding ſome, encouraging others, and chiding others!

Quàm gaudébas iſto magiſtério! quàm pulchrum erat vidére te cum tuâ gravitáte áliis imperántem, alios adhortántem, álios denique arguentem!

J Truly if you had ſeen me, you would have ſaid I had been another kinde of body then a ſcholar in the ſchool.

Proſectò ſi vidiſſes me, dixiſſes álium eſſe, quàm in ſcholâ, diſcipulum.

R **As far as I can perceive,** you was not idle.

Ut video, non eras otióſus.

J Nay, like a good husband I did oft-times **put my hand to the work,** that I might **egge on the work-folks** by my example.

Imò, ut bonus paterfamílias, *adhibébam* ſæpenúmerò *manus operi*, ut ipſos *operários* meo exemplo *inſtigárem*.

R Your father (as it appears) had preferred you to this office not without a cauſe.

Non abs re (ut áppare) pater te huic múneri præfécerat.

J Truly he had tried my diligence in other matters.

Nempe áliis in rebus expértus erat meam diligéntiam.

R Yet **bar bragging.**

Abſit tamen verbo jactántia.

J I mean ſo; but **I talk ſo freely, becauſe I talk with my friend.**

Ego ſic intélligo; ſed *libere ſic loquor, quia cum familiári meo.*

R But let us go on. What ſtore of wine have you?

Sed pergámus. Quanta eſt vobis vinicópia?

J Indifferent, as is ſaid to be almoſt every where this year, although we have **Claret-wine in abundance,** yet have we not white ſo.

Mediócris, qualis ferè hoc anno ubique eſſe dicitur, tametſi *vinum rubéllum* habemus *affátim*, album non item.

But whatſoever it is, we are content with it, and receive it at the hand of God with thankfulneſſe.

Verùm quicquid eſt, contenti ſumus, & de manu Dómini cum gratiarum actióne recipimus.

R How many hogſheads have you filled?

Quot impleviſtis dolia?

J Fourty, or thereabouts, but they are ſome bigger then otherſome.

Plus minùs quadraginta, ſed ſunt alia aliis majora.

R O ſtrange! Do not you think it a great increaſe?

Papæ! non tibi videtur *magnus proventus?*

J Sufficient indeed; but not like the laſt yeares.

Satis equidem; ſed *non pro*rátione *anni ſuperióris.*

R What makes matter?

Quid refert?

The leſſe quantity there is, the more it will be ſold for.

Quanto minor eſt quántitas tanto etiam pluris vendétur.

J So it commonly comes to paſſe.

Sic ferè ſolet evenire.

But do not you think I have told you enough about vintages?

Sed non tibi vídeor ſatis narrâſſe de vindémiis.

R What would you have elſe?

Quid prætérea deſíderas?

Becauſe we can 'tend ſo well, I will know ſomething of you too concerning the fruit of trees.

Quóniam ſic abundámus otio, volo étiam áliquid de te audíre de frúctibus arborum.

For it is, as it were, another vintage.

Eſt enim quaſi áltera vindémia.

Have you not great ſtore?

Non habètis multos?

J Boarded-chamber floores full, ſuch is Gods bounty to us.

Plenis tabulátis, quæ eſt Dei benignitas.

R When were they gathered?

Quando collécti ſunt?

J Our folkes gathered them when we made wine.

Quo témpore vinum faciebámus, familia colligebat.

R What kindes of ſuch like fruits have you?

Quæ ſunt vobis ejuſmodi frúctuum génera?

J Apples, peares, cheſnuts,

Mala, pyra, caſtáneæ, juwal-

wall-nuts, but there is great variety of apples and peares.

R What quinces, have you none of them too?

J Yes, we have of them, but they are contained under the kinde of apples, whereupon they are called **Quince peares** by another name.

R But what did you bring at your coming back hither?

J Nothing but **a little hand-basket of choice grapes**; but hereafter I shall have apples, peares and chesnuts brought me **by sack-fulls** every week.

R In the mean time I pray you, give me some of your grapes.

J Let us go into my chamber, I will give you some there.

R Truly I am ready, let us go.

J There also we will consider about repeating the last Colloquie against Monday; for, as I think, our Master will look for that especially.

glándes; sed malórum & pyrórum multa est varietas.

Quid corónea, non etiam habétis?

Imò habémus, sed ea sub malórum génere continéntur; unde & álio nómine appellántur *malacydónia.*

Quid autem attulísti huc rédiens?

Nihil nisi *quasillum uvárum selectárum*; sed singulis posthac hebdomádibus mihi afferéntur *plenis saccis*, mala, pyra, castáneæ.

Interea da mihi, quæso, áliquid ex uvis tuis.

Eámus in cubículum meum, illíc dabo tibi.

Equidem paratus sum; eámus.

Illíc étiam agémus de repeténdo ultimo in diem Lunæ Collóquio; nam, ut opínor, id præcéptor inprímis éxiget.

Col. 17. *Eustáthius. Boscomellus.*

E I heard your father is come into the School or Colledge to day.

Col. 17. *Eustáthius. Boscomellus.*

Audívi patrem tuum venísse hódie in Gymnásium. You

B You heard the truth.
E Wherefore came he?
B That he might **pay the Master for my table**, and withal that he might commend me unto him.
E Had he never commended you?
B Yes, very often.
E What doth he mean by his so often commendation?
B **He loves me entirely.**
E What then?
B And therefore he desires I should be diligently taught.
E What if he commend you, that you may be whip't the oftner?
B Perhaps that is the reason; but what then? he doth not therefore love me the lesse.
E How do you gather that?
B **Because correction is as necessary for a childe as meat and drink.**
E You say true indeed, but **few men are of that opinion; for there is no body, but had rather have a bit then a knock.**
B That is natural to all, who denies it? but nevertheless **correction is to be borne patiently, especially if it be just.**

Verum audivísti.
Quâ vénerat grátiâ?
Ut *pro meis álimentis præceptóri numerâret pecúniam*; simul ut me illi commendâret.
Nunquámne te commendârat?
Imò, sæpissimè.
Quid sibi vult istâ commendatióne tam frequénti?
Amóre verò me prosequitur.
Quid tum!
Ideò cupit me diligenter rudíri.
Quid si comméndet, ut sæpiùs vápules?
Ea est fortásse causa; sed quid inde? non propéreme díligit minùs.
Unde istud cólligis?
Quia *púero tam necessária est correctio, quàm alimentum.*
Verum quidem dicis, sed *pauci ità júdicant*; Nemo enim *est, quin panem quàm virgam malit.*
Istud est naturále omnibus; quis negat? sed tamen *patiénter feréndа est pœna, præsértim justa.*

This

This ſentence is in our little book of good manners;
What thou deſerv'ſt to beare, beare without grudge.
But what if the correction be unjuſt?
That alſo muſt be endured nevertheleſſe.
For whoſe cauſe?
For Chriſts cauſe, who ſuffered a moſt unjuſt, and that a moſt bitter death too, for our ſins.
I wiſh we could think upon that, as oft as we ſuffer any thing!
The Maſter doth often put us in minde of it, as oft as there is occaſion. But **he talkes to them that do not heare him,** as the Proverb ſayes.
Therefore let us ſtrive to be more diligent hereafter.
God grant we may do ſo.

Hæc habétur in libéllo moráli ſenténtia.

Quod méritò páteris, patiénter ferre meménto.
Sed quid ſi pœna ſit injúſta?

Ea quoque patiénda eſt nihilóminus.
Cujus cauſâ?
Propter Ieſum Chriſtum, qui mortem injuſtiſſimam, eámque acerbiſſimam, tulit pro peccátis noſtris.
Utinam id nobis in mentem veníret, quóties áliquid patímur!
Præceptor id nos ſæpè monet; quóties occúrrit occáſio. Sed *ſurdis narrátur fabula*, ut eſt in prvérbio.
Ergò demus óperam, ut ſimus poſthac diligentiótes.
Ità faxit Deus.

Col. 18. *Grandinus. Thomas.*

Col. 18. *Grandinus. Thomas.*

Why was you not at the Sermon to day?
I was buſie in writing letters.
Could you not **put off your buſineſſe?**
The Carrier was in haſte.
But our Maſter teacheth us

Cur non interfuiſti hodiérnæ concióni?
Occupátus eram in ſcribéndis líteris.
Non póteras *differre negótium?*
Urgébat tabellárii feſtinátio.

Atqui præcéptor docet nos that

that all things must be omitted for Gods ſervice.

T He teacheth us ſo indeed, and I make no doubt of it; but we are never ſo perfect, but we often neglect God for theſe earthly things.

G That is naught.

T Indeed **ſtark naught**; but we are alwayes (but) men, unleſſe God change us by his Spirit.

But (I pray you) tell me, was it **a throng auditory**?

G Not very throng, **as it uſes to be.**

T How was that?

G Do you not know that the people are buſie now in their grape-gathering?

T I know it, but cannot men beſtow one houre in Gods ſervice?

G It is not for me to give you an account of this matter;
I only ſay this,
when his fault checks him, 'tis the teachers ſhame.

T O ſtrange! **how you have hit me home!**
Farewel: **I will not ſpeak a word more.**

G **Be wiſer then another time.**

omnia poſtp onenda eſſe Dei negótiis.

Docet quidem, neque id mihi dubium eſt; ſed nunquam ſumus adeò perfecti, quin ſæpè Deum terrenis iſtis poſtponimus.

Iſtud malum eſt.

Peſſimum verò; ſed homines ſumus, niſi Deus nos Spiritu ſuo immutáverit.

Sed dic (quæſo) fuitne *frequens auditórium?*

Non ádmodum, *pro more ſolito.*

Unde fit iſtud?

Ignóras pópulum nunc eſſe occupátum in vindémiis?

Non ignóro, ſed non poſſunt homines divinis rebus únicam horam impéndere.

De hoc non eſt meum tibi réddere rationem;
Hoc tantúm dico,
Turpe eſt doctóri, quum culpa redárguit ipſum.

Papæ! *quantum cólaphum impegíſti mihi!*

Vale: *verbum non amplius addam.*

Eſto aliis prudéntior.

Col.

Col. 19. *Molinæus. Carárius.*

M **You are to go away then to morrow** (as I hear.)

C To morrow, **if God give leave.**

M What now! why ſo ſoon?

C My father is urgent upon me.

M Nay, you are urgent upon your father?

C **Do you think ſo?** How can I urge my father?

M By continual ſending of letters.

C I only writ once, that **the breaking-up-time was near.**

M When did you ſend your letter?

C **The laſt week.**

M On what day?

C On Friday.

M What will you do at home?

C The vintage is nigh, and other fruits muſt be gathered in the mean time.

M You might tarry till the **breaking-up-day.**

C I do not know when it will be.

M I hope it will be at **the next weeks end.**

C But **that is not in our power to determine.**

M No, nor in the Maſters indeed.

Col. 19. *Molinæus. Carárius.*

Tu ígitur cras (ut audio) *diſceſſúrus es.*

Cras; *ſi Dóminus permíſerit.*

Eho! cur tam citò?

Urget me pater.

Imò, tu urges patrem.

Itáne tibi vidétur? Quómodo patrem urgére poſſum?

Aſſiduâ miſſióne literárum.

Tantùm ſemel ſcripſi *inſtáre vacatiónem ſcholáſticam.*

Quando miſit literas?

Hebdómade ſuperiori.

Quo die?

Véneris.

Quid fácies domi?

Inſtat vindémia, interim colligéndi ſunt fructus árborum.

Póteras expectáre *dimiſſionis diem.*

Néscio quando ſit futúrus.

Spero fore *ad finem proximæ hebdómadis.*

Sed *iſtud non eſt in noſtro ſitum arbítrio.*

Nè in præceptóris quidem.

Whoſe

C Whose then?

M Only Gods, who guideth mens purposes by his own appointment.

C But Satan seems sometimes to sway them.

M As far as God gives him leave. But **let us leave these things to wiser men.**

C That is more safe. For the Proverb doth admonish, that **the Shoomaker should not meddle beyond his last.**

M We have oft-times heard that of the Master.

C He hath also taught us more then once that saying of St. *Paul, Be not high-minded, but fear.*

M He hath that also often in his mouth, **Do not meddle with things beyond your reach.**

C But do you not hear it ring for the Supper?

M **The sound of the bell is yet in my eares.**

C. Let us go into the hall, that we **be not away from prayers.**

M **I will come and take my leave of you to morrow before you go.**

Cujus igitur?

Solíus Dei, qui hóminum consília suo nutu gubérnat.

Atqui Satan vidétur interdum gubernáre.

Quantum Deus ipsi permittit. Sed *ista sapientióribus relinquámus.*

Tútius est: Monet enim Proverbium, *Ne sutor ultra crépidam.*

Sæpè istud ex præceptore audívimus.

Idem quoque non semel docuit nos illam Pauli sententíam, *Noli altum sapere, sed time.*

Illud étiam frequénter habet in ore, *Altióra te ne quæsíeris.*

Sed audín' tu ad cœnam signum dari?

Adhuc pulsat aures meas tintinnabulum.

Eámus in aulam, *nè desimus precatióne.*

Cras ante discéssum te salutábo.

Col.

Col. 20. *Petrinus. Croterânus.*

P In what kinde of ſport have you exerciſed your ſelfe to day?

C For wall-nuts.

P Have you wonne any thing?

C Nay, I have loſt.

P You had bad fortune then.

C I know not what fortune, only I know it hath befallen through my default, but ſo as God would it.

P Why would *God have it ſo?*

C That I may learn hereby to bear more grievous things, when they befall me.

P As if God regarded childrens play.

C He doth regard it indeed; moreover nothing comes to paſſe in the world, without Gods providence.

P Are you growne ſo wiſe? who taught you thoſe things?

C Have not you your ſelfe, heard them very often of our Preacher?

P It may be, I might have heard them, but what ſhould I do? my memory is but weak.

Col. 20. *Petrínus. Croteránus.*

Quo ludi génere hódie te exercuiſti.

Juglandium.

Ecquid lucri fecíſti?

Imò, pérdidi.

Fortúna igitur tibi advérſa fuit.

Néſcio quæ fortúna; tantùm ſcio meâ culpâ id accidíſſe, ſed ità volente Deo.

Cur *Deus id vóluit?*

Ut hinc diſcam ferre gravióra, quum acciderint.

Quaſi verò Deus *luſiónes puerórum* curet.

Curat profectò; quinétiam *nihil fit in rerum natúrâ ſine divínâ providéntiâ.*

Sícine Philoſophâris? Quiſnam te iſta dócuit?

Non tute audiviſti tóties ex concionátore noſtro?

Fíeri poteſt ut audíerim? ſed quid agam? *Fluxa eſt mihi memória.*

That

C That is, becauſe you do not exerciſe it.

P How is it to be exerciſed?

C Firſt by diligent attention, that is, by diligently minding what things we have heard or read; and then by often repeating the ſame; and laſtly by teaching others what we have learned.

P Thoſe things are often preſt upon us by the Maſter; but (wo is me!) **how carecleſſly negligent am I?**

C So we are all, unleſſe the Spirit of God quicken us.

P What ſhall I do then?

C Awake, my *Petrinus*, make towards God with all thy heart, and with all thy ſtrength pray unto him continually and devoutly, be vigilant, **ſhun them that are naught, keep company with them that are good,** and make them familiar to you by your courteous behaviour.

P **What ſhall I get by it at the laſt?**

C Do you ask? if you uſe your ſelf to this kinde of carriage, the Lord God will in his goodneſſe have mercy upon you, and you ſhall perceive your minde to be altered in a ſhort time.

Nimírum, quia illam non exerces.

Quómodo exercénda eſt?

Primùm diligénti attentione, hoc eſt, diligenter advertendo ea quæ audívimus, aut légimus; deinde éadem ſæpè repeténdo; dénique docéndo álios ea quæ didicimus,

Iſta nobis ſæpiùs inculcántur à præceptóre: ſed (me miſerum!) *quam ſupína eſt hæc mea negligéntia?*

Sic ſumus omnes, niſi Spíritus ille Dei nos éxcitet.

Quid ígitur fáciam?

Expergíſcere, mi Petríne, toto ánimo, totíſque viribus ad Deum aſpira illum aſſiduè & pro néfectu precáre, vigilans eſto, *prævos fúgito, cum ſére cum bonis*, tum móribus facíllimis effice ut eos tibi familiáres reddas.

Quid tandem conſéquar.

Si te iſtis móribus aſſuéfeceris, Dóminus Deus ſuâ clementiâ tui miſerébitur, brevíque ánimum tuum immutátum ſénties.

O what a ſeaſonable meeting hath this been to me?
I intreat thee *Croterdnus*, that we may talk oftner together.
There ſhall be no failing on my part, as oft as we are both at leaſure.
I thank you heartily.
You have no reaſon to thank me.
Let us get us into the ſchool.

O quàm opportúnus hic mihi congreſſus fuit?
Obſecro te, mi *Croteráne*, ut ſæpiùs colloquámur.
Per me non ſtabit, quóties utríque licébit per otium.
Grátias ago máximas.
Non eſt quod agas.
Recipiámus nos in auditórium.

Col. 21. *Giles. Maſſuérius.*

Why did you **ſcatter peaſe up and down** here.
When?
After dinner.
I did it **for my mindes ſake.**
But whence had you thoſe peaſe?
I took them out of **a trey**, where they were laid up that they might be ſodden to morrow.
Ought you to do evil for your mindes ſake?
I did not think that was any harme.
Not to be any harm **to tread bread under your feet?**
I would be loth to do that.
Why would you be loth?

Col. 21. *Ægidius. Maſſuérius.*

Cur hîc *diſpergébas piſa?*
Quando?
Poſt prándium.
Id faciébam *ánimi cauſâ.*
Sed piſa illa unde habúeras?
Accéperam è *conchulâ*, ubi repóſita erant, ut cráſtino die coquerèntur.
Debuiſtine ámi ni cauſâ malum fácere?
Non putábam id eſſe malum.
Annon eſſe malum *conculcáre panem pédibus?*
Iſtud ego nollem facere.
Cur nolles?

M Because bread is very ne-
ceſſary for us.

Quia panis eſt nobis máximè neceſſárius.

Æ God hath created both peaſe themſelves, and other things which are eaten for our uſe,

Et piſa ipſa, & cætera quæ eduntur, Deus in uſum noſtrum creávit.

M I am not ignorant of that; moreover, I am content to eat peaſe, if they be well ſodden, and ſeaſoned.

Non ignoro illud; quinétiam, *piſis* libenter vescor, ſi *bene cocta & condita* ſint.

Æ Beſides, would you miſuſe your own things?

Prætérea velléſne abúti tuis?

M No.

M nimè.

Æ Much leſſe ought you to miſuſe other folkes.

Tantò minùs aliénis debes.

M I know that well enough.

Iſtud ſatìs intélligo.

Æ Therefore you have not done well.

Ergò non rectè feciſti.

M I confeſſe I have not done well, yet with no ill intention.

Non rectè fáteor, non tamen ánimo malo.

Æ Why then did you do it?

Cur ígitur feciſti?

M My foliſhneſſe ſet me upon it.

Mea inéptia me ad illud incitávit.

Æ What have you deſerved thereupon?

Quid indè meruiſti?

M A whipping.

Plagas.

Æ You ſay well, but (I ſuppoſe) not from your heart.

Rectè dicis, ſed (opinor) non ex ánimo.

M Yes indeed, I pray you, do not complain of me.

Imò certè, nè me accuſáveris.

Æ Seeing you confeſſe it of your own accord, I will not complain of you, for the Maſter hath very often told us that that was his minde.

Quandóquidem ſponte fatéris, non accuſábo: ille enim velle ſe dixit præceptor ſæpiſſimè.

What said he?
That we should complain of no body to him **about such small matters**, who did but willingly acknowledge his fault.
Therefore, I shall be beholding to you, *Giles*, **for that kindenesse.**
I would not have you be beholding to me for this matter; but pray to God with me, that he would deliver us from evil.
We pray openly in the school every day, foure or five times.
What then?
And besides privately, **as oft as we go to meat,** as oft **as we go to bed,** and as oft **as we rise out bed.**
Are not these things sufficient?
Besides these, our Master doth oft admonish us, that every one go aside sometimes somewhither into a private place to pray for himself; do you not remember it?
I remember it very well; but (as you know) it seemes to be an hard matter for boyes to use themselves to private prayer.
And yet it would be very

Quid ille dixit?
Ut *de ejúsmodi levióribus* néminem ad ipsum deferámus, qui modò culpam libens agnóverit.

Istud ergò benefícium tibi debébo.

Nihil velim mihi debeas hoc nomine; sed mecum precáre Deum, ut à malo nos líberet.

Quotídie in schola quater aut quinquies palàm precámur.
Quid tum?
Prætérea privátim *quóties cibus súmitur*, quóties *cúbitum itur*, quóties *cúbitu súrgitur*.

Nónne satis hæc sunt?

Præter illa, sæpè monet Præceptor, ut intérdum pro se quisque precandi causâ secédat àliquò in secrétum locum; meminísti?

Mémini probé: sed (ut scis) difficile vidétur esse, ut púeri secrétis précibus assuéscant.

Et tamen paulátim assué-

good to uſe themſelves by little and little.

M God himſelf will ſtir us up, and uſe us to that thing in time.

Æ We are to hope it will be ſo, if ſo be that we profit well, both in the reading and the hearing of his Word.

ſcere óptimum fúerit.

Progréſſu témporis Deus ipſe noſter ad eam rem nos incitábit atque aſſuefáciet.

Ità tore ſperándum eſt, ſi tamen in verbi ejus tum lectióne, tum auditióne ſedulò proficiámus.

Col. 22. *Varro. Caſtrinovánus.*

Col. 22. *Varro. Caſtrinovánus,*

V How is it that you came ſo ſoon from your Uncles to day, eſpecially ſeeing there was a feaſt?

Quid eſt, quod hódie tam citò à pátruo redieris præſértim cum fuerit convívium?

C What ſhould I have done there any longer?

Quid illíc feciſſem diútius?

V You ſhould have tarried till the Supper, that you might eat of what was left at dinner.

Cœnam expectáſſes; ut deres de *prandii reliquiis.*

C I had eaten enough at dinner.

Beſides, my Uncle bade me go along with my maſter home again, whom I had brought to the feaſt.

Satis éderam in prándio.

Præterea juſſit pátruus domum redúcerem præceptórem, quem ego convívium deduxeram.

V What did thy Kinſman thy Uncles ſon?

Why did he not come back with you to the ſchool?

Quid frater tuus patruelis?

Cur in ludum vobiſcum non rédiit?

C His mother ſtayed him for a day or two.

A matre reténtus eſt unum aut álterum diem.

V Why ſo?

Quámobrem?

C That his clothes might be mended.

Ut *illi reſarciántur veſtiménta.*

The

That care belongs to women. But come on, because we are now at leasure, I pray you, tell me something concerning the feast.

Illa est muliérum cura. Sed agè, quóniam nunc otió-si sumus, narra mihi (quæ so) aliquid de convívio.

What do you desire to know concerning it?

Quid de illo scire cupis?

First, who were the guests, then how dainty and and sumptuous the feast was.

Primùm, qui convívæ fúerint, deínde quàm lautum & opíparum convívium.

These were the prime guests, foure Pensionaries, **the Deputy Gobernour of the city**, and other two of very great note, **of the company of Widermen.**

Convívæ fúerunt hi præcípui, quátuor Syndici. *subpræfectus urbis* & alii duo primæ notæ *è Senatórum número.*

Do you know them?

Noſtin'?

By sight indeed; but **I cannot hit on their names.**

De facie quidem; sed *eórum non ténco nómina.*

Was there none else?

Nulline prætérea?

Two of my Uncles neer acquaintance.

Duo ex pátrui mei familiáribus.

How high did our Master sit?

Quotus accumbébat præcépter?

I did not minde how high he sate, but he was **almost in the middle of the table, ober against my Uncle.**

Quotus esset non obsérvávi; sed erat *in mediâ ferè mensâ, è contráriâ parte mei pátrui.*

But where sate you?

Tu verò?

O you fool, that asketh such a question!

Hui inéptè, qui istud rogas!

Should I, **mean fellow**, sit down with such great men?

Egóne *homúnculus* cum tantis viris epulárer?

It was honour enough to me

Satis hoc mihi honorífic um

that I waited at the table.

V Were there no women?

C None but my Uncles wife, who ſate at the loweſt end of the Table.

V Why ſate ſhe ſo low?

C She had a minde ſo her ſelfe, that ſhe might more conbenently riſe eber and anon, to keep better order in attendance.

V What did her ſon?

C He ſate by his mother.

V I am ſatisfied as concerning the gueſts; now I ſhall look for ſomething concerning the feaſt.

C You impoſe upon me a very weighty and hard taſk, eſpecially conſidering my memory; but forasmuch as (you ſay) we have got a little more leaſure this afternoon, I will do my beſt, that I may ſatisfie your deſire in ſome part.

V You ſhall do me a kindneſſe.

C Yet on that condition, that you do me as good a turne, if eber there be occaſion.

V You habe no reaſon to make any queſtion of this. Begin.

C But I will ſit in the mean time, becauſe it is a long ſtory.

fuit, quod miniſtrárem. Nullæne erant mulíeres? Nullæ præter uxórem patrui, quæ quidem ſedébat *in menſâ extrémâ*. Quid item tam *remótæ*? Sic vóluit ipſa, ut *idémidè commòdiùs ſúrgeret propter órdinem miniſtérii*.

Quid filius? Juxta matrem aſſidébat. Hábeo de convívis; reliquum *expectábo* de convívio.

Onus mihi valdè magnum impónis ac difficile, maximè propter memóriæ ſed quando (ut dicitur) plúſcu um otii nacti sumus hoc pomeridiano témpore, dabo équidem operam, *ut áliquâ ex parte expleam deſíderium tuum*.

Pergrátum mihi feceris.

Eâ tamen lege ut *par pari réferas, ſi quando data occáſio.*

De hoc nihil eſt quòd dicas. Incipe.

At ego interea ſedére volo, quia *longa eſt narratio.*

Let us go under the Gallery, that we may talk the more commodiously in the shadow.

Eámus sub pérgulam, ut in umbrâ commódiùs fabulémur.

Heare me now.

Audi nunc jam.

Because (as you say) it is a long story, tell me first at what a clock they sate down?

Quia (ut ais) longa est nárrátio, dic mihi primùm quotâ horâ accúbitum est?

Almost at ten.

Ferè décimâ.

At what a clock did they rise?

Quotâ resurrèctum?

A little afore noon.

Paulò ante meridiem

Did they all sit well?

Sedebántne omnes commodissimé.

Very well.

(dè?

Now fall to the businesse.

Nunc ad rem aggredere.

Take the Preparatives then.

Accipe igitur *mensæ prælúdia.*

Set them on when you please.

Appóne quum voles.

First there were set upon the table **little thin wafers,** sweetned after the bakers fashion with **hypocrasse.**

Imprímis appósita sunt *tenélla crústula,* mellita opera pistóris cùm *aromatite.*

A very fine beginning indeed, and fit to gain their affections.

Optimum sanè exórdium & ad conciliándos ánimos aptissimum.

I pray you forbear those interruptions, **for feare my memory should be confounded.**

Omitte, quæso, ístas interpellatiónes, *nè vehi perturbètur memória.*

Hereafter I will not interrupt you, unlesse there be occasion to ask you something.

Posthac non interpellábo, nisi si quid opus erit requirere.

There followed **salt-gammons, chitterlings dried in the smoke, sausages, neats tongues**

Sequuntur *pernæ salitæ, hilla infumáta, lucánicæ, linguæ búbulæ,* sale quoque & fumo indúratæ.

hardened also with salt and smoke. And these were to stir up their appetite, and **to make them thirsty**.

Atque hæc ad excitándam appeténtiam, & sitim acuéndam.

V As though indeed one could not become thirsty enough with the heat and scorching of the Sun.

Quasi verò non satis acueretur solis æstu & feruore.

C Thus skilful feasters use to do.

Sic docti sólent fácere convivatóres.

V I am willing to heare these things, especially seeing you expresse them all in proper and significant words.

Isthæc audio libenter, præsértim cùm éxprimas omnia própriis & significatibus verbis.

C Go on still.

Perge porrò.

In the same order there were set amongst handsallets of **cabbage lettices**, the **gizzards** of birds fried, **florentines of Veale**, and whole yolks of egges.

Eodem ordine interpósitæ sunt *acetária è lactúcis capitátis, avium integrúm frixa, minutália extrà lina, cum ôvorum vitellis íntegris.*

And thus much concerning the Preparatives, which was the **first course**.

Et hæc háctenus de præludiis, qui *primus mísus* fuit.

V Did they not drink any thing in the mean time?

Nihil ínterim bíbitum est?

C A Question not befitting a man.

Indígna homine quæstio.

For who would spare wine here?

Quis enim vino hic parceret?

Scarce these, and the lustiest amongst us, were enough to fill drink.

Vix tres, & quidem fortíssimi, *fundentis potóribus sufficiébamus.*

But I will treat of drinks afterwards, let me dispatch the meats.

Sed de pótibus agam posterius; sine me cibos expédire.

V Well, I give you leave.

C These were for the moſt part **in the ſecond courſe, pies, chickens** boyled with lettice, beefe, mutton, veale, **pork**, freſh and poudred, **fleſh-portage**, daintily ſeaſoned with the yolkes of egges, ſaffron and verjuice, and ſome **brothes made of herbes**,

V Here I imagine they talk't more then they ate, becauſe indeed the roſt-meates were expected.

C They had ſcarcely touch't the Table, when we were bidden to take them away.

I come therefore to the third courſe, in which theſe roſt meats were ſerved up, **chickens, young pigeons, fat geſtings**, and **pigs**, likewiſe **rabbets, ſhoulders of mutton**; and laſt of all, **venſon-paſtics** of ſeveral ſorts.

V What elſe?

C What? ho: (I had almoſt forgot it) there were a couple of partridges ſet amongſt them with a **leveret, green beans** fried, and **peaſe ſodden in the ſhells.**

V Was there no fiſh?

Agè, ſino.

In ſecundo miſſu hæc ferè ſúérunt, *artoreæ, pulli gallinácei* elixi cum lactúcis, búbula, vervecína, vitulína, *ſuílla recens*, ſalſa, *jus cárnium* ovórum vitéllis, croco, & omphácio ſuaviſſimè condítum, áliquot item *júſcula ex oléribus.*

Hìc plùs opínor fabulátum, quàm cum fuiſſe, quia ſcilicet aſſa expectabántur.

Vix menſam attigerant, quum illa tollere juſſi ſumus.

Vénio ígitur ad tertium miſſum, in quo aſſa hæc fuérunt expóſita, pulli gallinácei, *pulli columbíni*, *anſérculi*, *fáctiles*, & *ſúculi*, item *cunículi*, *armi*, *vervecíni*; poſtremò *ferína duórum* génerum, *ópere piſtório incruſtáta.*

Quid præterea?

Quid? hem! (penè prætermiſi) duæ perdices interjectæ, cum *lepúſculo*, *fabæ vírides* frixæ, & *piſa cocta cum ſiliquis.*

Nihilne piſcium?

You

C You put me in minde in a good time.

In témpore ádmones.

There was **a huge trout**, which was cut into foure parts, besides the tayle; as also a **great pike quartered** after the same manner.

Erat *trutta ingens*, quæ divísa fúerat in partes quátuor præter caudam; *pr.grandis* item *lúcius* ad eundem modum *quadripartítus*.

I forbeare to speak of the small fishes, and them that were of a mean size, which were partly boyled, partly broyled or fried, as also **freth-water cray-fish**, all in a great abundance. But these things were rather for ostentation then necessity; for there was nothing almost tasted of them.

Táceo minútos pisces & mediocres, partim elixos, partim assos aut frixos, item *cancros fluviátiles*, magno ómnia número. Sed hæc magis ostentatiónem, quàm necessitátem; de iis enim ferè nihil gustátum est.

V You seem to have omitted one thing.

Unum mihi vidéris prætermisísse.

C What is that?

Quid illud est?

V Had none any **sauces to dip in**?

Nullíne erat *intíctus*?

C Yes, **dainty sauces** to dip in, were fitted almost to every messe, which the Cook had **neatly contrived** with admirable skill

Imò singulis propémodum férculis áddita erant *suavíssimi sapóris embámmata*, quæ coquus ipse miro artificio *concinnávera*.

Nor were there wanting **capers** in oile and vineger, limons, **pickled olives with their pickle**, rose-vineger, and **green-sauce**.

Nec verò defúerunt *cappáridis* ex óleo & acéto, mala cytrea, *olívæ condítæ cum suâ múriâ*, acétum rosáceum, *succus* exálbi-

V O how many and how great provocations to gluttony!

O quot & quanta gulæ incitaménta!

C Say withall, hinderances to body and minde.

V But I pray you, what was the last act of the comedy?

C At the last, when no body ate either fish or flesh, my Uncle bade **the banquetting dishes** to be set on the table, amongst which, these are the chief. **Very fat new cheese**, and likewise old of many sorts, **tarts, pan-cakes, rice boyled in milk, and well sugared, early-ripe peaches, figs, cherries, raisins, dates, wafers to be eaten to bed-ward, conserves** of many kindes, and others, which I do not now remember.

To conclude, **there was such an abundance of all sorts of meats, that the Table it self could scarce hold them.**

What do you ask? the **round trenchers**, and **little square trenchers** were changed three or foure times.

We carried back **the grosse and courser meat**, for the most part whole into the kitchin; so few laid a finger on them for the store of more delicacies.

V What doth such abun-

Adde étiam córporis & ánimi impedimenta.

Sed quis, quæso, fuit últimus actus fabulæ?

Tandem cùm jam nec carnes nec pisces ullus éderet, jubet pátruus appóni *bellária*, in quibus hæc fuérunt præcípua.

Caseus recens pinguíssimus, itémque vetus múltiplex, *scriblítæ, placéntulæ, oryza in lacte cocta, & bene saccharáta, pérsica præcócia, ficus, cérasa, uvæ passæ, caryótæ, tragémata serótina, sálgama* multórum génerum, & ália, quæ nunc mihi non occúrrunt.

Tanta denique *fuit ómnium esculentórum affluéntia, ut mensa ipsa vix sustinéret.*

Quid quæris? quater aut quínquies mutáti sunt *orbes & quádrulæ.*

Cibos crassos & duriores, magnâ ex parte íntegros in culínam referebámus; á.eò pauci attigérunt, propter delicatiórum copiam.

Quid confert tanta cibaridance

dance and variety of meat do good!

C To overcharge the ſtomach, and breed very many diſeaſes.

But what ſhould one do? **Thus folke live now adayes for the moſt part.**

V They that feaſt ſuch great perſons, ſeem to ſtrive for abundance, preparation, pompe and delicateneſſe.

C And yet (as I heare) amongſt the lawes of this city, there are ſome againſt too much ſumptuouſneſſe.

V **Lawes are ſilent at feaſts,** that by the way we may wreſt ſomething out of *Tully* to our purpoſe.

C Do you think that all gueſts are taken with that **extraordinary exceſſe of expences?**

V I do not think it, unleſſe (perhaps) they be **guilty, or riotous perſons,** or ſuch **belly-gods** (as I may ſay) **as** *Apicius* **was.**

But what is the reaſon?

C Do you aſk?

Not only the folly, but alſo the madneſſe of them that make feaſts.

V *The moſt of men are ſick of that diſeaſe.*

órum abundántia & divérſitas?

Ad gravándum ſtómachum, & morbos complúres generándos.

Sed quid agas? *Sic ferè hoc têmpore vívitur.*

Qui tálibus viris convívia fáciunt, certáre videntur de cópiâ, de apparátu, de ſplendóre & lautitiâ.

Et tamen extant inter hujus civitátis leges quædam (vt audivi) ſumptuárix.

Silent leges inter convívia ut óbiter è Ciceróne detorqueá mus áliquid.

An putas omnes convivas illâ *ſúmptuum immánium* delectári?

Non puto, niſi fortè ſint *luccónes*, aut *aſóti*, aut *Apiciáni*, (ut ità dicam) *centrícolæ*.

Cæterum quid eſt cauſa? Rogas?

Convivatórum non modò ſtultitia, ſed etiam inſánia.

Máxima pars hóminum morbo jactátur códem.

As

As *Horace* saith.

C But let us forbear this judging others, according to the Proverb, *Let not the Shoemaker, &c.*

V Let us return then to our purpose.
What wine was served to the table?

C If you enquire concerning the colour, there was white, dark red, (*i.e.* Alicant) yellowish, blood-red, and sundry sorts of wine of several colours.
If concerning their goodness: they were all for the most part very **rich**: but they chiefly commended that sort of wine out of **Burgundy**, which is commonly called *Arbois*-wine or Malmsie.

V Whence was this fetch't?
C Out of my Uncles wine-cellar.
V Hath he much of this same sort?
C Two hogsheads of **Claret-wine**, and two of **most pure white-wine**.
V How ended the dinner?
C When my Uncle saw the the guests almost weary with eating, and drinking, and talking; he commanded wine to be filled for every one, and **invited all to the drinking of the last health.**

Vt áit Horátius.
Sed nos hanc censúram omittámus, juxta provérbium, *Ne sutor, &c.*

Redeámus ígitur ad propósitum.
Quale *vinum* appósitum est?

Si de colóre quæris, *album, nigrum, fulvum*, sanguíneum, deque singulis colóribus vina multiplícia.

Si de bonitáte: ómnia ferè *generosíssima*; sed imprímis commendábant illud víni genus ex *Burgúndiâ*, quod vulgò vocátur *Arbósium*.

Unde hoc petebátur?
E patrui cellâ vináriâ.

Habétne multum ejúsmodi?

Duos cados *vini helvélli*, duos item *albi limpidíssimi*.
Quis fuit prándii éxitus?
Ubi videt pátruus convivas omnes penè defessos edéndo, bibéndo, colloquéndo; tunc vinum infúndi jubet singulis, & *omnes ad extrémum potum invitat.*

Here

Hereupon all things are orderly taken away.

Broad fine linnen towels are ſpread upon the table, **ſweet water** is given them to waſh their hands withal lightly; I and my Uncles ſon, as we uſed to do, ſay grace, and my Uncle with a loud voice thanks all the company.

At the laſt, he that was the uppermoſt Penſionarie, in the name of the gueſts, gave publike thanks to the Maſter of the feaſt, **in a pretty handſome ſpeech**, and withal chid him, becauſe he had feaſted them with ſuch ſtately and coſtly proviſion.

Nay, (ſaith my Uncle,) I pray you pardon me, becauſe **I have not entertained you ſufficiently according to your worth.**

When they had ſaid thus, they all roſe from the table, a great many **having taken their leave**, ſently went away, the reſt tarried ſtanding and talking in the hall.

V What did you in the mean time, that had waited at the table?

C We got us into the kitchin

Hinc órdine tollúntur ómnia.

Inſternuntur menſis *latióre mantília ex lino tenuiſſimo*, datur *aqua odorífera* mánibus léviter abluéndis, ego & patruélis de more, Deo grátias ágimus, ipſe verò pátruus clarâ voce grátias agit univérſo cœtui.

Tandem primus Syndicus convivárum nómine, *ſatis accuráto ſermóne*, publicas agit grátias convivatóri, ſimul objúrgat eum quòd tam munifico & ſumptuóſo apparátu convivátus fúerit.

Imò (inquit pátruus) mihi quæſo ignóſcite, *quòd vos pro dignitáte non ſatis amplitèr tractáverim.*

His dictis ſurgunt è menſâ univérſi, magna pars tali *dicto* ſtatim diſcédit, cæteri manent ſtantes & colloquéntes in aulâ.

Quid vos interéa qui mínſtraverátis ad menſam?

In culínam ad prándium

to dinner, and **there we made much of our selves**, at our own leasure, and as we listed our selves.

nos recépimus, corpus illic otiosè, & ex ánimi sententiâ *curávimus*.

V Where was the Master in the mean time?

Ubi erat interim præceptor?

C My Uncle had called him aside to speak to him.

Pátruus illum seórsum vocáverat ad allóquium.

V I think it was, that he might **commend** you and his son **to be better taken notice on.**

Credo, ut te & filium suum *de melióre notâ commendaret.*

C That is very likely.

Istud est verisímile.

V Do you not know what was the occasion of such a great feast?

Nescis quæ fúerit causa tanti convívii?

C What concernes it me to know?

Quid meâ scire refert?

V It concernes me then so much the lesse.

Tantò minùs igitur meâ.

C **You make a good Collection**, and so I expected.

Rectè cólligis, & sic expectábam.

V But I am no Logician.

Atqui non sum dialécticus.

C You have natural Logick.

Tibi est naturális dialéctica.

V Countrey-folkes have the same too.

Eándem habent & rústici.

C But come on, tell me in good earnest, have not I **entertained you gallantly.**

Sed agè, dic mihi sédiò, non ego te *tractávi magnificè*.

V I was never at such a feast in all my life.

Tali convívio nunquam interfúeram.

C I am glad your appetite is so well satisfied.

Gáudeo stómacho tuo satis esse factum.

V I thank God, who hath given us such a pleasant time of leasure.

Est Deo grátia, qui dedit nobis otium tam jucúndum.

Let

C Let us riſe now at laſt, for I heare the boyes are going from their play.

Surgámus tandem; nam audio púeros à lúſu cédere.

Col. 23. *Paſtórculus. Pæſátus.*

Col. 23. *Paſtórculus. Pæſátus.*

Pa Tyt. *who ſitt'ſt under the Mulberry-tree,*
Art th' all alone ſo full of jollity?

Tytyre qui pátulæ réſidens ſub tégmine mori,
Túne hîc ſolus eris, tam lætus, támque ſupínus?

P *O* Melibæus, *God gave me this leaſure;*
That mighty God, who for mans uſe and pleaſure
Made all, who gives food to each living thing;
Who ſea, and land, and heaven a covering.
Hath fram'd; the great Creator whom we call.

O Mælibœe, *Deus nobis hæc ótia fecit;*
Ille Deus magnus, qui hæc ſtrum fecit in uſum
Omnia; dans própriam cuíctis animálibus eſcam.
Qui mare, qui terras, quæque tegit ómnia cœlum
Cóndidit; ille ópifex rerum qui ſummus habétur.

Pa *Forbeare theſe ſongs, I have forgotten all.*
My minde is ſomewhere elſe, I would conueſt.

Cármina mitte loqui, nam me liquêre Camœnæ.
Eſt mihi mens álibi, cúpio certâre meréndi.

P *Faigne for my drinking, yet you may come reſt*
With me under this ſhade for (as you ſee)
Here's room enough to hold both yon and me.

Sed tamen hæc mecum póteris reſidére ſub umbrâ.
Namque hic (ut cernis) locus eſt ſatis amplus utríque.

Pa Let us let verſes alone then and betake us to our drinkings.

Mittámus ergò verſiculos, merénidas noſtras cómparámus.

P **There ſhall be no ſtop in me; let us examine our ſatchels,** come on, **open yours.**

Per me non ſtabit ſcrutémur peras, agè éxplica tuam.

Pa **Stay a little while;** Tell

Expécta parumper; dic tandem

me fieſt, what have you for your drinking?

Bread.

As if indeed a drinking uſed to be without bread.

Poor folkes have not alwayes ſo much as bread.

You put me in minde in good time, we muſt put our **ſcraps** into their **Almes-basket.**

What if there ſhall be no ſcraps?

At the leaſt there will be ſome bread left, and this will be enough.

But tell me without any more ado, **have you any meat?**

What do you make any queſtion? my mother would not ſend me to the ſchool without ſome meat.

Tell me then, what is it?

Gueſſe.

I am no Prophet, nor would I ſpend this drinking time in trifles.

At the leaſt you ſhall **try how you can gueſſe;** concerning which thing we have heard ſomething already in Rhetorick.

It is either cheeſe or fleſh-meat that was left at dinner.

Neither.

mihi priùs, quid habes in meréndam?

Panem.

Quaſi verò ſine pane merénda eſſe ſóleat.

Ne panem quidem páuperes ſemper habent.

In témpore ádmones, ponéndæ erant *reliquiæ* noſtræ in eorum *córbulam.*

Quid ſi reliquiæ um nihil fúerit?

Saltem reſtábit panis, & hoc ſatis erit.

Sed dic tandem, *nunquid habes opſónii?*

Etiam dúbitas? mater mea nunquam committeret, ut me in ſcholam mitteret ſine áliquo opſónio.

Dic ergò, quid eſt?

Divína.

Non ſum vates, nec velim hanc meréndæ horam in nugis terere.

Saltem *periculum facies, quàm váleas conjecturis.* quâ de re jam áliquid in Rhetóricis audívimus.

Aut cáſeus aut caro eſt reſidua ex prándi

Neutrum.

Pa I pray thee tell me, that **we may frame our selves to our work.**
Dic, sodes, ut accingamur *nos ó peri.*

P That I may torment you no longer, they be **early peares.**
Nè te diútius tórqueam, sunt *pyra præcócia.*

Pa Say you so? it is **a nobelty,** I saw none yet this yeare.
Ain' tu? *res nova,* nondum hoc anno víderam.

P' See you them now.
Vide nunc.

Pa How ripe they are!
Quàm matúra sunt?

P Why do you not say too, how good!
Cur non addis etiam, quàm bona!

Pa But I have not tasted them yet.
Sed nondum gustávi.

P **You habe giben me a witty nip. Take and taste.**
Satis acúte me reprehendisti. Accipe & gusta.

Pa O strange! how **mellow** they be! how **good** and **juicie**!
Papæ! quàm *mítia*! quàm *boni succi*!

P Ought we not justly to give thanks to our God, só bountiful a father, whobestowes upon us that do not deserve it, so many and so several good things?
Nónne meritò máximas grátias ágere debemus nostro tam benígno patri, qui nobis indignis tot bona támque varia largitur?

Pa He that doth it not, is indeed most ingrateful.
Qui non facit, is profectò est ingratissimus.

P Come on, let us eat his good things with joy and thanksgiving.
Agedum vescámur bonis ejus cum gáudio & gratiárum actióne.

Pa I am hungry already a good while ago.
Jamdúdum esúrio.

P But have you no meat?
Sed tu nullum habes opsonium?

Pa See **a thick peece of old cheese.**
Vide *frustum crassum veteris cáseï.*

P Let us first eat our pears, and we will close our stomachs with cheese.
Edámus primùm pyra, deinde claudémus stómachum.

Pa **Let us make heste, lest the**
Sed maturémus, nè

time perhaps prevent us.

tè hora nos opprimat.

I see neither of us loyter; certainly as for me, I can eat no faster.

Neutrum cessáre video; certè quod admè pértinet, *non queo comésse citiùs.*

But do not eate so greedily like a swine.

Nè tamen ità dévores, porcórum more.

Are you not ashamed at all?

Ecquid pudet?

Because you said we must make haste.

Quia dicébas esse festinándum.

I said, let us make good speed, but not let us make more haste then good speed.

Maturémus díxeram, non autem *festinémus.*

I make no such scrupulous a difference betwixt these verbs.

Ego non ádeò scrupulosè inter hæc verba discrímen fácio.

Yet the Master will have us speak properly, as far as our capacity will reach, for by speaking well we learne also to write well.

Vult tamen *præceptor, ut propriè loquámur, quantum per ingénii captum licébit.* Nám *bene loquéndo, bene èt am scríbere condíscimus.*

And on the other side, by writing carefully, we wont our selves to speak rightly.

Contra diligenter scribéndo consuéscimus etiam rectè loqui.

These two are joyned one to another.

Hæc duo inter se conjúncta sunt.

But do you heare, let us eat leasurely (I say) for we have time enough.

Sed heus, *otiosè* (inquam) *edámus*; satis habémus témporis.

Is not this whole houre free for our drinking?

Nónne tota hæc hora ad merendam libera est?

Truly it is free to day; but nevertheless let us give over, lest our bread faile us, and there be nothing left for the poor.

Hodiè quidem libera est; sed tamen desinámus, né panis deficiat nos, & nihil réliqui fiat paupéribus.

P Let us go to the well then, that we may drink a little.

Eámus ergò ad púteum, ut aliquantum *potémus*.

Pa Fie, you always abuse the propriety of words; that is, **to soak it in**, not to drink.

Hem verbórum proprietátem semper abúteris; istud *bibere* est, non *potáre*.

P I think you that you do not spare me

Quod mihi non parcas, habeo sanè grátiam:

I got those faults by bad teaching at the first.

Ex pravâ institutióne hæc vitia contráxi.

Quintilian then said very truly, *Those things stick most closely which are the worst.*

Verissimè igitur *Quintilianus* dixit, *Hæc ipsa magis pertinácitèr hærent, quæ deterióra sunt.*

Do you remember it?

Meministi'n'?

P I remember it, but in the meantime help me, that **we may draw water out of the Well.**

Memini, sed interim juva me, ut *hauriámus aquam púteo.*

Pa **Put more strength to it, you let me take all the pains.**

Enítere validiùs, nimium me *laborare sinis.*

P You will drink so much the more pleasantly

Tantò bibes jucúndiùs.

Pa **We have drunk enough** let us get into the hall, that we may not be away at prayers and thanksgiving.

Bibitum satis est; recipiamus nos in aulam, ne precationi desimus, & actióni gratiárum.

P Do you go before whilest I go thither to make water.

Tu præcéde, dum ego illuc eo réddidum.

Col. 24. *Leonard. Pollio.*

Col. 24. *Leonárdus. Pollio.*

L I wonder greatly at your negligence.

Demíror tuam negligentiam.

P In what thing I pray you?

Quâ in re tandem?

L Because you look to your self no better.

Quòd te non curas diligentiùs.

Perhaps I look to my self too much.

I eat, and drink, & sleep sufficiently, such is Gods goodnes towards me, besides **I combe my hair, I wash my hands**, face, teeth, and eyes, and these in the morning especially; moreover, when time serveth **I recreate my body, refresh my minde**, and play with the rest, what, would you have any more?

Let us let those things passe, those are not the things that I blame in you.

What then?

Look about your clothes, from foot to head you shall finde nothing whole, all things are terne and worne out of order. Truly these things do not become your descent, if at the least you would but **see to get your clothes mended or repaired**, some **way or other**.

You say what you list; but if you had Parents so far off, perhaps you would not be finer.

If I had but money, I would not suffer my selfe to be so **tattered**.

And yet you are not void of negligence. For why do you not ask to borrow somewhere?

Ego verò me curo fortáſſe nimis.

Satìs edo, bibo, dórmio; quæ eſt Dei erga me benignitas; prætérea *pecto capíllum, lavo manus*, fáciem, dentes, óculos, & hæc mane prǽcipuè; quinétiam cùm tempus póſtulat, *corpus exérceo, reláxo ánimum*, & ludo cum cæteris. Quid vis ámplius?

Mittámus iſta, non ea ſunt quæ in te reprehendo.

Quid ígitur?

Circúmſpice veſtimenta tua; à calce ad vérticem nihil integrum invénies: ómnia ſunt lacerata & obſoléta Iſta profectò nequáquam veſtrum genus decent, ſi ſaltem *cur res veſtítum tuum ſarciéndum, ut quóquo modo inſtaurándum.*

Léque is tu quidem quæ libet; quòd ſi parentes habéres tàm procul remótos, fortaſſe non eſſes elegántior.

Si mihi pecúnia ſuppéteret, non páterer me uſque ádeò *pannóſum* eſſe.

Nec ideo tamen cures negligéntiâ. Cur enim non petis aliúnde mutuò?

P Where ſhould I ask.

L If you cannot elſewhere; yet ſurely you might of the maſter.

P What if he ſhould be unwilling to lend me ſome?

L He denies none of his **tablers**, if he ſee they have have need.

P I know that well enough, but I am too baſhful to go to him to aſk him.

L Ah! that is a clownish **kinde of baſhfulneſſe.**

P Yet **I had rather be baſhful than impudent.**

L **Baſhfulneſſe** (as one ſaid) **is a good ſigne in a young man**; but **a mean is every where to be uſed.**

P **I am of that diſpoſition, that I am ever afraid to offend any man.**

L I commend your diſpoſition but (**there is reaſon in roaſting eggs**, i. e.) there is a mean in all things.

P For that **feare of offending ought to have place in** baſe or **ugly things**, but here I ſee no ſuch matter.

L It is an uſual thing in the ſociety of men, for one to ſtand in need of anothers help, who then will impute it as a fault to me,

Unde péterem.

Si non alicúnde, certè à præceptore poſſes.

Quid ſi dare nollet?

Némini dénegat ex diſcipulis *domeſticis*, ſuos dem videt opus eſſe.

Id ego non ignóro, ſed ego verecúndior, quàm ut eam ex eo pétere.

Ah! *rúſticus eſt iſte pudor.*

Malo tamen *verecúndiam quàm ímpudens.*

Verecúndia (ut dixit quidam) *eſt bonum in adoleſcente ſignum*; ſed *ubique adhibénda eſt mediócritas.*

Ego eo ſum ingénio, ut ſemper vérear offendere quempiam.

Ingénium laudo, ſed eſt *modus in rebus.*

Nam ille *offendéndi metum habére locum debit in rebus túrpibus, aut certè indecóris*, hic verò nihil tale vídeo.

Eſt uſitátum in hóminum ſocietáte ut álii aliórum operâ indígeant; quis ignoret mihi vitia, dabit ſi quis ab amícis aut commo-

Lib.

if I ask any thing of my friends, either to lend or borrow.

P No body would blame you, unleſſe perhaps you will miſuſe ſuch things.

L But you (as far as I know you,) will not miſuſe them.

P Fie upon that miſuſing.

L What doth hinder you now then that you cannot ask, eſpecially of a man that is very courteous, and (as it doth appear,) loves you very well.

P Well, I will ask, but by a little Epiſtle which I will give you to him.

L I will give him it truly with all my heart, and I will carefully commend you to him.

P Truly I am not a little thankful to you, that you have made ſo much reckoning of me, as to encourage me to this confidence.

L Now it remaines that you write the Epiſtle that you ſpoke of, and **let me alone with the reſt.**

P God ſpeed us well in what we have begun.

L Make no queſtion, but **the matter will go well enough.**

dátò petam aut mutuò?

Nemo reprehéndet, niſi fortè rebus ejúſmodi abúti velis.

Tu verò (quantum ego te novi) abúti nolles.

Apage iſtum abûſum.

Quid ergo jam obſtat quo minùs petas, præſértim ab hómine facillimo, tuíque (ut appáret) amantiſſimo.

Agè, petam, ſed per epiſtólium, quod, ut reddas, tibi dabo.

Reddam profectò libentiſſimè, téque illi commendábo diligenter.

Equidem non parvam tibi grátiam habeo, quod me tanti féceris, ut ad hanc fidúciam hortarére.

Nunc reſtat ut ſcribas quod dicis epiſtólium, *réliqua mihi committas.*

Benè vertat Deus quod cœpimus.

Ne dúbites, *res proſperè ſuccédet.*

Col. 25. *Clavellus. Quercetánus.*

C You know not what thoughts I have had of late.

Q What was that, I pray you?

C I was aminded to put my ſelfe into the Colledge.

Q What into the Colledge? to reſide there?

C Not that I may reſide there as a lodger, but that I may **diet with you at the Maſters Table.**

Q I would you ſpake this from your heart, and as you think.

C You ſhould know ſufficiently, by our mutual acquaintance and friendſhip, that I do not uſe to faine, or diſſemble any thing with you.

Q I know this very well long ſince already, but when I heard that word from you, **my paſſion forced me to cry out ſo haſtily,** I had ſo quite forgot my ſelf.

C **I take your meaning to be no otherwiſe**; but to the purpoſe.
My father indeed doth not force me, but I ſee well enough by his counte-

Col. 25. *Clavellus. Quercetanus.*

Neſcis quid mihi his diébus in mentem vénerit.

Quid íſtuc, quæſo?

Cógito in gymnaſium me récipere.

Quid in gymnáſium? habitándi cauſâ?

Non ut inquilínus hábitem, ſed ut vobíſcum *vivam in menſâ præceptóris.*

Utinam iſtud in ex animo ac verè diceres!

Ex noſtrâ mutuâ conſuetúdine atque amicitiâ debéres ſatis intellígere, me nihil apud te neque fingere neque diſſimulare ſólitum.

Planè iſtud jam pridem intélligo, ſed audito ex te iſto verbo, *me rápuit affectus in eam exclamatiónem*, ita prorſus obliti eram mei.

Non áliter dictum tuum accípio; ſed ad rem.

Pater quidem non cogit me, ſed ex vultu & verbis ejus ſatis videor mani-

nance and words, that that pleaseth him very well.

Q Truly **this is the tittle of the matter.** Your father being a **very discreet man**, knows very well **that ingenuous dispositions will not be compelled, but are easily perswaded.** And yet I make no question, but that is done by the instinct of Gods Spirit, but what think you?

C **I am of that opinion**, especially seeing I incline to that side on my own accord

Q It is a great signe that resolution is from God.

C I have thought so.

For they that are compelled to that matter by their parents, do commonly **seek for shifts**, whereby **to slip their Government.**

Q I (that I may confesse ingenuously) have sometimes had experience of that in my selfe, I mean before I went into the Colledge.

For what do you think? I heard so many railing reports from those slaves of Satan, both concerning the Master, and concerning his discipline, that me thought I went rather

id illi placére máximè.

Nempe *hoc illud est.* Novit pater tuus, *vir prudentíssimus, liberália ingenia cogi nolle, duci fácilè.* Sed tamen non dúbito, id fieri divíni instinctu núminis, tu verò quid judicas?

In eádem sum sententiâ, præsértim cùm ego quoque in eam partem sponte propéndeam.

Magnum argumentum istud esse ex Deo consílium.

Id ego crediderim.

Nam qui ad eam rem cogúntur à paréntibus, ferè *quærunt subterfúgia,* quibus *detrécent imperium.*

Ego (ut fáteor ingénuè) aliquándo id in me sum expértus, antè scilicet quàm ingénuus essem.

Quid enim censes? Audiébam ex istis Satanæ mancipiis tot maledicta tum de præceptóre, tum de disciplinâ, ut mihi vidérer cárcerem aut pistrinum ingrédi vé-

into

into a priſon or an houſe of correction, then into a Colledge.

And if you alſo had light on ſome ſuch *rogue*, there is no queſtion, but he would have endeavoured what h e could to deter you from ſo good a reſolution.

C I had not yet diſcloſed it to any body.

Q What you ſay to me is not to diſcloſe to others.

C I know it very well, but **that over-ſlipped me** out of *Terence*.

Now let us go on to the reſt.

Q What remaines, but that you pray to God, and go on ſtoutly in your reſolution: you ſhall hear concerning our daily diet at the table, concerning the familiarity of the Maſter and the Uſher, in hearing the repeating of leſſons, concerning the gentleneſſe of our Maſter in his dieting with us, concerning that pleaſant ſtrife in our ſtudies after ſupper, concerning the liberty of diſcourſe at our leaſure, about honeſt things, concerning the freedome of find ing fault one with anther.

rius quàm gymnáſium.

Quod ſi tu quoque in áliquam ejúſmodi *peſtem* incidíſſes, non dúbium eſt, quin ille mánibus pedibúſque obnixè conátus eſſet, abſterrére te ab iſto tam ſancto propóſito.

Némini adhuc palàm fecíram.

Quòd mihi dicis, non eſt palàm fácere.

Satìs ſcio, ſed *mihi ipſi excidit* ex Teréntio.

Nunc pergámus ad réliqua.

Quid reſtat niſi ut Deum precéris, & pergas gnánter in ſenténtiâ? Audíes de quotidiáno victu in veſtrâ menſâ, de præceptóris & hypodidáſcalímiliaritáte in audiéndis prælectionum repetitione, de facilitáte præceptóris in ipſo convíctu, de illo à cœnâ plácido ſtudiórum certámine, de libertate colloquéndi per órium de honéſtis, de libera inter nos reprehenſióne.

Cor

C Concerning all thoſe (I ſay) you told me enough at other times, which do all pleaſe me very well: yet me thinks **nothing is more profitable then that conſtant uſe of ſpeaking Latine.** For what greater benefit is there of our ſtudies? what is more honeſt, what is more pleaſant, eſpecially when one freely blames another without hatred or envie?

Q What, becauſe they that are overcome in ſtriving about thoſe things, are only puniſhed, and they that do overcome have rewards given them?

C Laſtly, all your employments do marvellouſly delight me in the very hearing.

Q How much rather would you ſay ſo if you ſaw them, if you were by whileſt they are done!

C I will be by, if God will.

Q I wiſh within theſe few dayes!

C So I hope indeed, **yet I have one ſcruple left, which you can eaſily rid me of,** if you will.

Q **I will in good earneſt; if I can,** but in the mean time have a care you do not ſeek a knot in a bul-

De his (inquam) ómnibus ſatìs multa narrâſti mihi aliâs, quæ quidem valdè placent ómnia; mihi tamen *nihil vidétur utílius, quam illa perpétua Latinè loquéndi exercitátio.* Quid enim major eſt ſtudiórum fructus? Quid honéſtius? Quid jucundum magìs? præſértim ubi álius álium ſine ódio aut invídia líberè reprehéndit?

Quid, quod victi in eárum rerum certámine pudóre tantùm puniúntur, victóres étiam præmio donántur?

Omnes dénique veſtræ exercitatiónes, vel auditu ipſo me delectant mirificè.

Quantò magìs illud díceres, ſi vidéres iſta, ſi dum geruntur interéſſes!

Ego (Deo volente) intérero. Utinam propédiem!

Ità ſpero quidem, *unus tamen reſtat mihi ſcrúpulus, quo me facilè (ſi voles) liberábis*

Faciam bonâ fide ſi pótero; ſed interim *nè nedum in ſcirpo quæras*, ut ántea vidí-

tuſly,

rush, (i.e. **that you make not a ſcruple where none is**) as we ſaw before in *Terence*.

mus in Terentio.

Q Come on, what ſcruple is it without any more ado?

Agè, qui tandem ſcrúpulus iſte eſt?

C **I am not ſatisfied about your School-Government**; not that I would deſiſt from mine enterprize becauſe of that, but that I may come more chearfully and more pleaſantly after I have heard of it.

Suſpécta eſt mihi veſtra diſciplína ſcholaſtica; non quod velim incepto deſiſtere, ſed ut alácrius veniam, & jucúndius, ubi eâ de re audívero.

Q Unleſſe you were one, who (as I know) do neither think me an **idle-headed** fellow, nor a liar, I had rather be ſilent altogether in this buſineſſe, then report to you what I think.

Niſi tu is eſſes, qui (ut ego novi) me nec *vanum*, nec mendácem exiſtimas, equidem mallem de his omníno tacére, quàm ea tibi referre quæ ſentio.

C Why ſo, I pray you?

Quid ità tandem?

Q Becauſe it is a very hard thing to make them ſeem likely, though they have been otherwiſe very true, ſeeing **the common ſort of people**, ſpeaks and thinks the worſt they can concerning them.

Quia difficile eſt ea verisímilia fácere, quanquam alioquin veriſſima, cum de his *vulgus hóminum* péſſima quæque dicat & júdicet.

C To what end do they that I pray you?

Quorſum iſtud, quæſo?

Q For our government **is ſo ill reported on**, amongſt thoſe idiots, through thoſe wicked peoples lies, that it is a wonder that any one is willing to dwell in

Nam improbórum mendáciis *adeò malè audit* noſtra diſciplína inter illos idiótas, ut mirum ſit unum áliquem habitáre in ſcholâ noſtrâ velle, ut

our School, though (such is the work of God) the more we are spoken of, the more come to us.

C **You need not make such a long Preface**; tell me every thing plainly, be not afraid, you shall not affright me:

I all things apprehend, and well advise aforehand.

Q **Minde then, and I will tell you as briefly as maybe** whatsoever shall seeme to be any thing worth.

And first, I would have you perswade your self, that our Master is much more kinde to us then he makes open shew in the School.

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

You will say then, why is he so severe openly?

I answer, because (as I heard him, when he one time told one of his acquaintance) such a company of schollers, and of such several dispositions, can neither be kept in, nor held to their duty without such severity.

For every one would live after his own fashion, every one would live as himself thought good.

métsi (quod est opus Dei) quò pejùs audimus, eò plures ad nos convéniunt.

Nihil opus est tam longâ insinuatióne; dic mihi planè ómnia; nè tímeas, non me absterrébis:

Omnia percépi, atque ánimo mecum antè perégi.

Advérte igitur *ánimum, dicam brevíssimè*, quicquid alicujus esse moménti vidébitur.

Imprimis illud velim persuádeas, Præceptórem esse nobis multò humaniórem, quàm in scholâ palàm ápparet.

Tam enim familiáriter versátur inter nos, quàm prudens pater solet inter liberos.

Cur ígitur (inquies) est palàm tam sevérus.

Respóndeo, quia sine tali severitáte (ut ex ipso audívi, cùm aliquándo familiári cuídam narráret) tanta turba scholástica; támque váriis móribus prædita, nec coercéri, nec in officio contineri posset.

Suo enim quisque more, suo quisque arbitrátu vellet vívere.

More-

C Moreover, I oft-times wonder with my ſelfe, that there is ſo great reverence, ſilence and modeſty throughout the whole ſchool.

Quinètiam miror ego mecum ſæpiſſimè, tantam eſſe in totâ ſcholâ reverèntiam, tantum ſiléntium, tantam dénique modéſtiam.

Q You would wonder much if ever you had ſeen **Countrey-Schooles.**

Multò magis mirarére, ſi unquam vidiſſes *ſcholas pagánicas.*

C I have ſometimes ſeen them, and ſeriouſly conſidered them.

Vidi aliquando, atque conſiderávi diligenter.

There is more ſilence in our ſchool of ſix hundred, then of fourty, yea thirty boyes in thoſe **petty Schooles.**

Plus eſt ſiléntii in gymnáſio noſtro ſexcentário, quàm quadraginta puerórum, imò triginta, in illis *ſcholis triviálibus.*

But go on, I pray you, I am afraid you will prove an *Aſian,* (i. e. **a tedious**) **Orator.**

Sed perge, quæſo; véreor ne ſis *Orator Aſiánus,*

For now your diſcourſe begins (as it were) **to ramble too farre.**

Jam enim incipit oratio tua quaſi *lóngiùs aberráre,*

Q But you your ſelf trouble me too.

Atqui etiam interpéllas ipſe.

C I have ſaid nothing beſides the purpoſe, but now go on with the reſt.

Nihil extra propóſitum dixi; ſed nunc proſéquere.

Q **Shall I tell you in ſhort?** This domeſtical diſcipline, though it ſeem diſtaſteful to a few, yet are naught, yet it greatly pleaſeth them that are good and ſtudious, becauſe of its commodity.

Vis in ſummâ dicam tibi? Diſciplina hæc domeſtica, licet paucis improbis odióſa videátur, bonis tamen & ſtudióſis propter utilitátem valdè placet.

For **if things were looſely carried at home,** what could we have ſafe againſt

Nam *ſi domi res eſſet diſſolúta,* quid nobis tutum foret contra laſcivórum &

the

the assaults of saucy and wanton boyes? what rest could we have? what quietnesse of our studies could there be? The government therefore it self is a refuge, and as it were, a place of defence to them that truly love learning; **just as the** haven is to the sea-men in a storme.

Lastly, whosoever amongst us is quietly disposed, and alwayes ready to do well, is most safe from severity of correction.

Nor indeed doth our Master that, **to hale us to our studies with blows and strokes**, but he endeavours rather to bring us by those things especially, by honest and good usage, by good-will, courtesie, gentlenesse of behaviour, benefits, and to conclude, by the love of vertue and learning.

Whence it comes to passe, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed of offending him, we love, observe and reverence him as a farher.

Otherwise you should not do the duty of Schollers.

petulántium insultus? quæ nobis quies? quæ studiórum tranquillitas? Itaque disciplína ipsa veris studiórum amatóribus est perfúgium, & quasi propugnáculum; *non secus ac* nautis portus in tempestáte.

Dénique quisquis est inter nos pacificus, & ad rectè semper agéndum parátus, is est à disciplinâ tutíssimus.

Nec verò id agit præcéptor, ut nos *plagis & verbéribus trahat ad litterárum stúdia*; sed nos pótius indúcere nititur his maximè rebus, honestâ & liberáli tractatióne, benevoléntiâ, humanitáte, facilitáte morum, beneficiis, denique virtútis & studiórum amóre.

Ex quo fit, ut major pars nostrûm sic affecta sit, ut illi ex ánimo parére studeat, eum cáveat offéndere, eum tanquam parentem díligat, observet, revereátur.

Aliequi discipulórum offício non fungerémini.

But

Q But there are **ſome that deſerve to be alwayes beaten**, who neither fear God, nor their Parents, nor blowes, who **hate learning** (that I may uſe *Horace's* words) **worſe then a dog or a ſnake**; and to ſuch (I ſay) ſevere diſcipline is uſed ſometimes, becauſe indeed neceſſity compells it.

At ſunt *quidam verberónes*, qui nec Deum timent, nec parentes, nec vérbera, qui & *literárum ſtúdia odérunt canepejùs & angue*, (ut verbis utar Horátii) tálibus (inquam) ſevéra interdum adhibétur diſciplína, quia videlicet neceſſitas cogit.

C **I am ſatisfied**, For now I perceive to what the ſeverity of your diſcipline tendeth.

Sat háheo. Nunc enim video quorſum ſpectat veſtræ diſciplínæ ſevéritas.

Q To wit, that it may maintain good manners, and correct or expel bad.

Nimirum, ut mores bonos tuéatur, malos autem corrigat, aut expellat.

C **Truly I am in love with that diſcipline**, I am ſo far from fearing it.

Ego diſciplínam iſtam ſic decóſculor, tantum abeſt ut reformídem.

And now, my *Quercetánus*, I love thee, for that freedome of diſcourſe, whereby **you have the more encouraged me.**

Te autem, mi *Quercetáne*, amo équidem de iſtâ loquéndi libertáte, quâ *mihi ſtímulos ácriores addîdiſti.*

Q I humbly thank our heavenly father, who hath given you a good underſtanding and a ſound judgement.

Ego verò immortáles gratias ago Patri cœléſti, qui tibi mentem bonam dederit & ſincérum judícium.

C Farewel, and look for me (if God will) the next week.

Vale ígitur, & me (ſi Dóminus permíſerit) expécta in próximam hebdómadem.

Again farewel, and commend our deſigne ever and anon to Chriſt in your Prayers.

Iterum vale, & incéptum noſtrum tuis précibus Chriſto commenda etiam atque etiam.

Q **I wiſh you a good nights**

Precor tibi noctem

rest, and that you may sleep soundly.

Col. 26. *Florentius. Basilius.*

F **What is the matter I see you so sad?**

B Wo is me! **I am almost out of my wits**, I am smitten with such a fear.

F What is the matter, I say?

B The Master hath caught us.

F In what? in theft?

B Alas! no such matter.

F In what then?

B Private junketting.

F An hainous crime indeed.

B Wo is me! wo is me! what should I do?

F Alas! **do not trouble your self so much.**

Who were with you?

B *Fluviánus* and *Forensis*. O ungracious boyes, that made me go thither!

F Where was that done?

B In *Fluvian*'s chamber, who I could wish he had not risen out of his bed to day.

F How were you catch't at the length?

Was not the chamber door lock't?

B Yes it was, but the Master (as you know) hath the keyes of all the chambers, besides we thought

étam, & somnum plácidum.

Col. 26. *Florentius. Basilius.*

Quid est quod te ità tristem vídeo?

Me miserum! *vix sum compos ánimi*, ità sum timore percúlsus.

Quid (inquam) istud est?

Præceptor nos deprehéndit.

Quâ in re? furtóne?

Ah! minimè géntium.

In quo fítur?

In secretâ compotatióne.

Indignum fácinus!

Heu me míserum! me míserum! quid agam?

Ah! *nè te afflictes tantópere*

Qui áderant tecum?

Fluviánus & *Florénsis*. O pérditos, qui me huc impulérunt!

Ubi id factum fuit?

In cubículo *Fluviáni*, quī útinam hódiè è lecto non surrexíllet.

Quómodo tandem deprehensi estis?

Non erat observátum cubículum?

Imò erat, sed (ut scis) præceptor claves habet ómnium conclávium: prætérea putabámus, illum

he had been gone to a meeting of the Brethren to day; otherwise we would have bolted the door.

in conventum hodiérnum fratrum accessisse; alioqui péssulum obdidissémus óstio.

F Howsoever the matter goes, it fell out as God would have it.

Utcúnque res habet, Deo volénte incidit.

B I am verily so perswaded, but commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion.

Sic omnino sum persuásus; sed *ferè ità solemus nostra ómnia, sive bona, sive mala, vel prudentiæ nostræ attribúere vel imprudéntiæ.*

F Upon what occasion had you begun that junketting?

Quâ occasióne *compotationem* istam occeperátis?

B Those two (as you know very well) are no tablers.

Illi duo (quod satis nôsti) non sunt convictóres.

F What then?

Quid tum?

B Some, I know not what; kinde of dainties, were brought them from home for their diet; which I wish they had been lost by the way

Domo allátæ fuérunt ei ad victum, néscio quæ *cupédiæ*; quæ útinam in viâ periissent.

F But God would not have it so, go on.

Sed nóluit Deus, perge.

B And because I sometimes teach them at my leasure, they invited me yesterday after Supper, to that good cheere against to dayes breakfast.

Et quia illos interdum pro ótium dóceo, heri post cœnam, ad istas épulas me invitárunt in hodiérnum jentáculum.

F It was an unhappy breakfast to thee; but what, was there any wine?

Tibi infaustum jentáculum, sed quid, erátne vinum?

B Yes, there was wine more then needed.

Imò plus satis erat vini.

For

For they have rundlets of wine in our Masters cellar.

Habent enim vini dolíola in cellâ præceptóris.

What said the Master, when he found you feasting so, **was he not very angry**?

Quid præcéptor, ubi vos sic epulántes vidit? *annon excánduit gravíssimè?*

He was not a jot moved; but smiling, said, **I would be one of that good company**, if you please.

Nihil prorsus commótus est, sed subridens, *Volo* (inquit) *esse de ísto sympósio*, si placet.

O troublesome guest! what did ye?

O molestum convívam! quid vos?

We were all astonished and struck dumb. For when he had said this, he presently got him away.

Attóniti ómnes obmutéscimus. Nam eo dicto statim se prorípuit.

I see here are all as bad signes as may be.

Omnia signa vídeo hic esse péssima.

Who would not think as much?

Quis ità non júdicet?

The master must needs have smelt out the businesse some other way.

Oportet præceptorem aliúnde rem olfecísse.

I suspect one, that had bewray'd us.

Suspectus est mihi quidam, qui nos indicáverat.

Whom do you suspect?

Quem suspicáris?

I will tell you after the end of the businesse.

Dicam tibi post rei éxitum.

How shall you help this mischief?

Quod invenietis huic malo remédium?

I know not; **we are all very blank**, although those two that banquered with me seem not to be troubled at it; for **they have an excuse ready.**

Néscio; *valdè stupémus omnes*, tamen duo illi convivatóres mei nihil vidéntur esse solliciti; *habent enim in promptu causam.*

What can they alledge, *I* pray you?

Quid tandem causári queunt?

B They will ſay, we went to break-faſt, becauſe we were with our Parents in the morning, who brought us victuals yeſterday, when others got their breakfaſt.

Iverámus jentátum, inquient, quia manè, cùm cæteri jentárent, erámus cum paréntibus, qui hesternâ nobis attúlerant ália ménta.

F **That is ſomething indeed, but for all that they will not eſcape ſo.**

Iſtud quidem eſt áliquid, ſed non tamen ſic pœnas evádent.

B Why not?

Cur non?

F Becauſe that ſhould have been done openly in the dining-room, but not privily in their chamber.

Quia id fieri débuit in triclínio palàm, non autem cáncul um in cubículo.

That alſo will aggravate the buſineſſe, that they have drawn you (whereas you are a tabler) to ſurfeit as it were, which is very diſtaſteful to the Maſter, yet your caſe is farre the worſt.

Illud étiam cauſam gravábit, quod te (cum ſis rector) quaſi ad crapulam dum addúxerint. Atque quidem ipſi præceptori eſt máximè odióſum: tamen cauſa eſt ámbigua peſſima.

B Tell me then, my *Florentínus*, what I ſhould do?

Cedo ígitur, quid fáciam mi *Florentíni?*

F Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted.

Agè, conferámus consília quibus (ſi fieri poteſt) te ſolváris.

B You can expect nothing from me in that kinde. **For I have neither skil to adviſe you, nor any power to help you;** But do you (I pray you) **ſhew all the wit you have to help me quickly.**

Nihil eſt quod à me exspectes in eo génere. *Neque enim consílii habeo, neque ullam opem: Sed tu (obsecro) explica vires ingenii ad me citò juvándum.*

I feare my punishment at hand; you see well enough that (unlesse something hinder) it will be inflicted after Supper.

Animus pendet mihi, instat pœna; satis vides, ea (nisi quid impédiat) post cœnam exigétur.

That will not be done at all. For seeing the fault is not publike, the punishment will not be publick.

Id nequáquam fiet. Cùm enim crimen públicum non sit, non erit pœna pública.

Whether it be like to be publikely or privately, it will not be deferred.

Sive públicè, sive privátim id futúrum est, non differétur.

You are in the right of it.

Rectè júdicas.

That is the reason why I now come to you to helpe me; **if so be you forsake me, I am quite undone; I shall be most grievously beaten.**

Id causæ est quámobrem nunc ad opem tuam confúgerim; quod *si me déseris, actum est; dabo pœnas gravíssimas.*

You should have gone to God rather, without whom no counsel doth availe, from whom also all help is to be desired and hoped for.

Ad Deum potiùs confugiéndum fuit, sine quo nullum valet consíllum, à quo item salus omnis & petènda & speránda est.

The case is clear enough, and I forgot not to pray before I came to you; but yet it is our most gracious Fathers minde, that we use such helps, as he offers us, and as it were puts into our hand.

Res est manifésta satis, & ego priúsquam te adírem, non prætermísi precándi officium; sed tamen vult ille Pater clementíssimus, ut iis utámur auxíliis, quæ nobis offert ipse, & quasi in manum dat.

Wherefore *I* intreat you, for our nearnesse of acquaintance sake, that you would assist me with your advice.

Quare te oro, per nostram arctíssimam necessitúdinem, ut consílio tuo nunc mihi succúrras.

Here is no time to loyter or delay, and therefore bend all your forces, undertake this cauſe I beſeech you.

Hic non eſt ceſſándi, aut tardándi locus, huc igitur vires tuas inténde, hanc cauſam ſúſcipe óbſecro.

F Becauſe you are ſo earneſt upon me, that you ſeem in a manner to enforce me, **I will tell you from my heart, and truly what I think.**

Quandóquidem ſic inſtas, ut vim adférre quodámmodo videáris, *dicam ex animo & verè quod ſéntio.*

Do you know your Maſters diſpoſition?

Noſtin' præceptóris ingenium ?

B *I* know it (*I* think) in ſome part.

Novi (ut opínor) ex parte áliqua.

F Then you remember that he is very milde, eſpecially to them that he ſees are ſubmiſſive, and ingenuouſly confeſſe their fault; but **he can ſcarcely finde in his heart to pardon them that are ſtout and ſtomachful.**

Ergo memóriâ tenes, nihil eſſe illo cleméntius, ad quidem quos videt ſe miſſos eſſe, & culpam ingenuè confitéri; *ſuperbis autem & contumácibus vix áliquid poſſe ignóſcere.*

B *I* have often obſerved theſe things.

Egomet iſta non ſemel obſervávi.

F Do you know then what you ſhould do?

Scin' ígitur quid fácias?

B *I* pray you, tell me.

Dic míhi, quæſo.

F Whileſt all is yet well with you *I* perſwade you to go to the man by your ſelfe, into his ſtudy, and to **make a ſpeech to this purpoſe.**

Dum tua res adhuc integra eſt, tibi ſuádeo ut hominem ſolus adéas in muſæum, & *orationem habeas in hanc ſententiam.*

See, moſt courteous Maſter, *I* have offended, *I* confeſſe, moſt grievouſly; but (you know) it is the

En ego, præcéptor humaniſſime à graviter peccavi, fáteor; ſed (ſcis) *prima eſt noxa, quam*

first fault that I have made; for I never did any thing afore that seemed to deserve a whipping.

Wherefore, most gentle master, you will pardon this first fault (if it please you) for my former integrity.

But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.

By this or the like speech (I hope) you will over-intreat him.

B O wise and seasonable counsell!

F Make use of it, if you think good.

It is such truly as I could wish might be given me in such an ill case.

B But one thing remaineth; about which I am troubled.

F How now, what remaines?

B I shall not be able to speak so briefely and handsomely in the sight of the Master, as you have spoken now.

F You should not be so sollicitous about my words, so you know my meaning.

B I almost understand it.

F It is well. Now write it in

míseram; nunquam enim ántea quicquam admíseram; quod flagris dignum vidérétur.

Quámobrem, clementíssime præcéptor, *hanc primam culpam* (si tibi placet) *prístinæ integritáti meæ condonábis.*

Quod si unquam posthac recídero, causam non dico, quin plectar severíssimè.

Hâc aut símili oratióne illum (ut spero) exorábis.

O consílium prudens & opportúnum!

Utere, si tibi vidétur.

Tale certè est quale mihi dare vellem in ejusmodi malo.

Sed unum restat, de quo sum sollícitus.

Eho, quid restat?

Non pótero tam breviter, & cómmodè dícere in conspéctu præceptóris, quàm tu nunc dixísti.

Non debes ádeo de verbis meis esse sollícitus, modò *téneas sententias.*

Propémodum téneo.

Bene habet; scribe nunc

a rude manner, as you can; and then let us compare it together; afterwards, you shall get it carefully without book, word for word.

B There is nothing more safe and sure then this; but what time do you think I can best go to him?

F As soon as you see him go to his Library after dinner, or perchance go to walk alone (as he uses to do) in the garden, then follow him presently.

B What preamble shall I use then?

F You need no other then what we all are wont to use with him.

B What is that?

F Master, may I speak to you a word or two?

B God send all your counsel prove well.
Now I go to write what you told me, and afterwards will see you again.

F Make haste; For **dinner-time is at hand.**

crasso modo, ut póteris: deínde conferámus unà: póstea, ediscès ad verbum diligenter.

Hoc nihil est neque tútius neque cértius; sed quo témpore putas illum actú posse opportúnè?

Quàm primùm vidébis eum á prándio se recípere in Bibliothécam; aut, fortè (ut solet) ambulatum in horto solus íverit, tum illum statim séquere.

Quo tum utor exórdio?

Non opus est álio, quàm quo apud illum uti solémus omnes.

Quid est illud?

Præcéptor, licétne pauca?

Bene vertat Deus omne consílium tuum.

Nunc eo scriptum quod dixísti, deínde te revísam.

Matúra, nam *instat hora* prándii.

Col. 27. *Ambrósius. Gratiánus.*

Col. 27. *Ambrosius. Gratianus.*

A **Me thinks you are somewhat sad,** *Gratianus*; what is the matter?

G *I* think night and day of

Subtristis mihi vidéris, Gratiáne; quid rei est?

Dies noctésque de patre ab-

my father that is from home, and **I grieve my ſelf away** for that matter.

How long hath he been from home?

About foure moneths.

Hath he writ nothing to you in the mean ſpace?

Since he went from us, we have not heard one word.

It may be that he writ; but **his letter either miſcarried, or was intercepted.**

It is very likely that you ſay. For heretofore he uſed to write to us whereſoever he was.

Went he not to *Paris* this Summer?

Truly **he ſet out** then with that reſolution.

I am confident he is ſafe.

And *I* am not diffident: but my grief is not thereby abated.

What ſaith your mother?

She takes on almoſt continually, thence it is that my grief is doubled.

Yet you ſhould not torment your ſelf ſo continually; for it behoves you rather to hope well of him, then to grieve your ſelfe ſo much.

For what are foure moneths?

How many thouſands are there,

ſénte cógito, & ob eam rem interim *mœróre conficior.*

Quamdiù ábfuit?

Quátuor abhinc menſes.

Nihil ad vos intérea ſcripſit?

Ex quo diſcéſſit, ne verbum quidem audivimus.

Fieri poteſt ut ſcripſerit; ſed *aut líteræ intercidérunt, aut fuérunt intercéptæ.*

Quod dicis veriſímile eſt. Namántea ubicúnq; eſſet, ſolébat nobis ſcribere.

Nónne hâc eſtáte íverat *Lutétiam.*

Eo certè conſílio tunc *ſeſe* in viam déderat.

Confído ſalvum eſſe.

Ego quoque non diffído; ſed non ídeo meus allevátur dolor.

Quid ait mater?

Ferè ſemper lamentátur; inde fit, ut mihi duplicétur ægritúdo.

Sed tamen non uſquè ádeò te maceráre debes; potiùs enim de illo bene ſperáre opórtet, quàm te maceráre.

Quid enim ſunt quátuor menſes?

Quótula pars eſt córum, qui

there, that are so many years from home, being tossed in the mean time to and fro.

tot annos domo abiens interim jactâti.

With sundry dangers and great casualties?

Per vários casus per discrímina rerum?

G But what do others **haps and hazzards** comfort me?

Sed quid me consolántur liórum *casus & perícu*

A But see you **be not too nice, that you cannot endure** to be **without your father such a little time.**

Vide tamen *ne sis nim delicátus, qui patris di derium tantillo tem ferre non queas.*

G **Truly I could take it patiently, if I did but know that he is well.**

Ferrem équidem æquo á nimo, modò illi bene saltem intelligerem.

A With whom can it be ill, who puts all his hope in God? For *whether we live or die, we are the Lords*, as St. *Paul* saith.

Cui potest esse malè, qu Deo spem omnem cá vit? *Sive enim vi mus, sive mórimur, semper sumus*, ut di Paulus ait.

G *I* make no question, but such is the infirmity of this flesh of ours.

Nihil dúbito istud ess rissimum; sed ea ctu nis hujus infirmita

A What should he do then that hath no hope in God?

Quid fáceret igitur qu Christo spem nullam b bet?

G *I* know not.

Nescio.

A But have a care that God be not offended by that impatiency of yours.

Sed cave tamen nè ista impatiéntiâ Deus ip fendátur.

G *I* straightway acknowledge my fault, and **humbly ask pardon.**

Delictum meum statim agnósco, & *supplex plóro vénium.*

A You do as you ought.

Facis ut debes.

But *I* pray you heare, what is come into my minde.

Sed audi, quæso, quid nunc in mentem v

G What is that?

Quid istud est?

A What if your father be

Quid si pater tuus

sailed into *England* to traffique? For there now is the greatest liberty.

verit in *Británniam*, negotiándi causâ? Illìc enim nunc est libértas máxima.

G What liberty do you mean?

Quam libertátem dicis?

A Of the Gospel, which is heard there most freely.

Evangélii, quod illìc audítur libérrimè.

G Do you say that the Gospel is now in *England*?

Ain' tu Evangélium nunc esse in *Británniâ?*

A **That is for certaine.**

Certa res est.

G And that idolatry is expelled?

Atque idololátriam profligátam?

Yes.

Omnìno.

G O glad tidings, and pleasant to be heard!

O auditu jucúnda Evangélia!

A Yea very pleasant.

Imò jucundíssima.

G But how know you these things?

Sed unde scis ista?

A Do you ask how I know them?

Unde sciam, rogas?

I wonder that you are yet ignorant of **that which is in every bodies mouth**!

Miror ego te adhuc ignorâsse quod *in ore est omni pópulo*!

G You would cease wondering if you knew but where we dwell.

Mirári désinas, si scias ubi nos habi émus.

A Where, I pray you?

Ubí, quæso?

G **In the utmost corner of all the city.**

In ángulo totíus urbis remotíssimo.

A But I thought you had dwelt in the street nigh *Molárdus*.

Atqui putábam vóbis esse domicilium in vico ad *Molárdum*.

G We had removed before my father went into another countrey.

Jam antè migraverámus, quàm péregrè pater esset profectus.

A **Take it then for a certainty**, which you knew not before, and that you may the more beleeve it;

Quod ígitur ignorábas, nunc *habéto certíssimum*; utque magìs credas hoc audi præterea; major pars

heare

heare this over and beside; the greater part of the Engliſh that had fled into this city, becauſe of the Goſpel, as into a place of refuge, removed back into their countrey about fifteen dayes ago.

Britannórum, qui ob Evangélium, in hanc urbem, tanquam ad aſylum ſeſe recéperant, in pátriam remigrábant jam ante dies quíndecim.

G O my *Ambroſe*, how much have you refreſhed me to day with that newes of Engliſh affaires! what a remedy have you applied to my grief?

O mi *Ambroſi*, quantum me iſto núntio de Británicis rebus hódiè recreáſti! qualem adhibuiſti meo dolóri medicínam.

A So God is wont to help his ſervants in the greateſt extremities.

Sic ſolet Deus noſter ſuis adéſſe in extrèmis angſtiis.

G It is a wonder if my father be not in *England*. For he did often complain long ago, that there was no free paſſage thither for trading.

Mirum ni Pater eſt in Británniâ. Jamprídem enim ſæpiùs quærebátur, quòd non eſſet tutus illuc accéſſus ad mercatúras obeúndas.

A Moreover, a certain Engliſh man, **no light perſon, nor one that valleth**, told my father within theſe few dayes, that he had received **a letter of credit** thence, in which this thing was amongſt the reſt, that all that were driven their countrey for the name of Chriſt, were **moſt kindely entertained, and freely welcomed** in *England*.

Quinétiam Británnus quídam homo, *neque levis, neque nugátor*, narrábat his diébus patri meo, *se literas certas* illinc accépiſſe, in quibus hoc erat inter cætera, omnes undique ob Chriſti nomen profúgos in ipſâ Británniâ *éxcipi humaniſſimè tractarique benigniſſimè*.

G Why then ſhould we doubt any more?

Quid eſt ígitur quod ámplius dubitémus? The-

There remaines no doubt (as you heare) about that matter.

Nulla (ut audis) restat eâ de re dubitatio.

It only remaines, that we first extol the goodnesse of Almighty God, with as much praise and thanksgiving as can be, and then that we seriously and constantly pray, that he would not only confirme, but also increase his blessings more and more every day.

Tantum superest ut inprimis Dei Opt. Max. bonitátem extollámus, quantâ possimus laude & gratiárum actióne; deinde sedulò atque assiduè precémur, ut sua beneficia non modò confirmet, sed étiam indies magis ac magis áugeat.

Therefore my *Gratiane*, remember to commend your fathers welfare to God through Christ very often, and that by most ardent desires and prayers.

Igitur, mi *Gratiáne*, memíneris patris salútem ipsi Deo per Christum sæpissimè commendáre, ídque votis & precibus ardentíssimis.

I wish he would so frame my minde by his Spirit, that I may **from the bottome of my heart poure out such prayers**, as he may vouchsafe to heare!

Utinam ille suo Spíritu sic afficiat ánimum meum, ut *ex imo péctore* ejúsmodi *preces effúndere váleam*, quas ipse dignétur exaudire!

A most holy wish, so it but come from the heart, as I verily beleeve it doth!

Votum sanctíssimum, modò (quod quidem credo) ex ánimo profectum!

O what a wonderful Comforter is our God! **O how much doth a true friends advice and comfort avail in adversity!**

O mirábilem consolatórem Deum nostrum! *O quantum valet in adversis rebus veri amici consílium & consolátio.*

But whither go you now?

Sed quò nunc is?

I make haste strait home, that I may tell my mother

Domum rectà própera, ut hæc matri quàm primùm ther

ther these things as soon as I can, and **may make her merry**.

A God graut she may be made heartily merry.

G So I desire.

nunciem, atque *ejus animum omni exploratum gaudio*.

Faxit Deus, ut illa seriò exhilarétur.

Ità precor.

Col. 28. *Dissynangæus. Jonas.*

Col 28. *Dissynangæus. Jonas.*

D God save you, most desired *Jonas*.

Salve, Jona optatíssime.

J And God save you, most pleasant grape-gatherer.

Salve & tu vindemiátor jucundíssime.

D How goeth the school?

Quómodo se habet schola?

J Very well.

Optimé.

D Are there many come again already?

Jámne rediérunt multi?

J **A quarter** is scarce away now.

Vix quarta pars nunc abest.

D What do they?

Quid ágitur?

J They teach, they read, they write, they repeat.

Docétur, légitur, scribitur, repétitur.

D Those things are **general, and done every day**; but what is done in our forme.

Ista sunt *generália, quotidiána*; sed quid fit in nostra classe?

J The same which is done in the rest, and which was done before the breaking up.

Idem quod fit in cæteris & quod fiébat ante vacatiónem.

D Have they lessons then in good earnest?

Ergóne jam seriò habéntur prælectiónes?

J Eight dayes ago now.

Jam abhinc octo dies.

D For what should be done else?

Nam quid áliud fieret?

J We were wont to be imployed some certain dayes in repeating what we had learn't afore.

Solebámus per áliquot dies exercéri in iis repetendis quæ antea didicerámus.

We

We did nothing else for three whole dayes.

Tribus totis diebus nihil áliud actum est.

What doth the Probation? Is it begun already?

Quid probátio? Jámne incepta est?

Whoo! begun? It is almost ended; the sixt forme will be examined to morrow.

Hui! incepta? propémodum finita est; crás sexta classis interrogábitur.

Wo is me poor boy, **I am debarred of my reward.**

Me miserum! *exclúsus sum à præmio.*

What, did you seek for a reward?

Etiámne præmium sperábas?

Why should I not look for one?

Quid ni sperárem?

Every one may look for one, especially he that plieth his book.

Unicùnque speráre licet, præsertim studióso.

I had rather look't for nothing.

Malim ego nihil speráre.

Why so?

Quid ità?

For if I get nothing, there will be no disappointing nor trouble; but if I get any thing, **I shall put it amongst my winnings.**

Nam si nihil contigerit, nulla mihi erit frustrátio neque molestia; sin consequar áliquid, *id ego in lucro deputábo.*

Did you never reade *I've seen one like to die, still live in hope.*

Nunquámne legísti? *Vivere spe vidi qui moritúrus erat.*

Yes, I have read it, and remember it; but this is nothing to the purpose.

Imò verò legi, & memóriâ teneo; sed hoc nihil ad propósitum.

Why not?

Cur non!

Because *Ovid* there speaks of that hope which is to be had in adversity; which meaning our *Cato* hath expressed in this distich;

Quia illìc lóquitur *Ovidius* de spe illâ quæ in rebus advérsis retinénda est; quem sensum expréssit *Cato* noster hoc distícho;

In adverſe Fortunes caſt not down thy head:
Keep hope. Hope never leaves one, no not dead.

D Do you then hope for nothing?

J I hope for life everlaſting.

D You ſaid even now we muſt hope only in adverſity. what do you call adverſity?

J Thoſe things which are fighting againſt me every day.

D What are thoſe I pray you?

J My own fleſh, Satan, and wicked men that injure me.

D **How long have you been a ſmatterer in Divinity?**

J I am neither Divine nor ſmatterer in Divinity; but what I ſay, I have learn't out of Sermons.

D Truly I commend you; but come on, tell me in good earneſt, is the Probation of our forme paſt?

J Think that **I have told you in good earneſt already.**

D **I am ſorry I was not there.**

J You ſhould have come ſooner; what did you?

D My mother made me carry till the end of the vintage.

J I beleeve you, but you were enforced with your own conſent.

Rebus in adverſis animum ſubmittere noli:
Spem retine. Spes una bonum nem nec morte relinquat.
Tu igitur nihil ſperas?

Spero vitam æternam.

Dicebas modò ſperandum eſſe in adverſis rebus: quæ tibi ſunt adverſa?

Ea quæ me oppúgnant quotidiè.

Quæ tandem ſunt illa?

Própria caro, Satan, & improbi homines, qui me injúriis afficiunt.

Ex quo témpore factus es Theologáſter?

Nec ſum Theólogus, nec Theologáſter; ſed quod dico, id ego didici è ſacris conciónibus.

Laudo équidem; ſed age dic mihi ſeriò, eſtne inter claſſis noſtræ probatio?

Jam tibi ſeriò dictum puta.

Dolet mihi non interfuiſſe.

Citiùs veniſſes; Quid agebas?

Mater me coégit vindemiæ éxitum expectáre.

Credo; ſed tuâ voluntate coáctus es.

That I may confesse ingenuously, I was willing to tarry.

Ut fátear ingenuè, libenter expectávi.

But what should one do?

Sed quid agas? Homines sumus, ut aiunt.

We are but men, as they say.

Nay, we are but boyes.

Imò púeri.

But you would scarce think, **what a fine thing it is to live in the countrey, especially where there is such an abundance of all sorts of fruits.**

Sed vix credas quàm sit *jucúndum rusticari, præsertim ubi tanta est ómnium fructuum affluéntia.*

Have you any great plenty of wine?

Estne vobis magnus vini provéntus?

Truly so great, that I do not remember that ever I saw greater.

Tantus profectò, ut majóre vidísse non memínerim.

What say the Countreymen in this so great plenty?

Quid aiunt rústici in hâc tantâ ubertáte?

They talke of nothing but drinking and surfetting, and besides, they misuse wine now, just as if it were spring-water.

Nihil aliud quàm potatiónes & crápulas crepant; quinéiam vino jam perinde abutúntur, quasi aqua fontána sit.

Such is the madnesse of the fond common sort of People, that they never know how to use the blessings of God aright.

Ea est stulta plebis dementia, ut Dei beneficiis nunquam rectè uti sciat.

Truly it is just as it is said, **Fooles are never wise, but at a pinch, *i. e.* when they are put to their shifts.**

Scilicet istud est quod dicitur, *Nunquam sápiunt stulti, nisi in angústiis.*

They are rightly punished therefore.

Ergò plectuntur meritò.

What, because they mock also at admonitions?

Quid, quòd admonitiones etiam irrident?

J There are ſome that can endure none at all, but they are angry even at them, that admoniſh them well and gently.

Sunt qui nullam omnino ferre poſſunt, quin ben & cómiter étiam mo néntibus iraſcantur.

D **I will tell you ſomething that is worſe**; there were ſome that **threatened to beat me**, when I admoniſhed them very kindely.

Audi aliquid grávius; fu runt qui *mihi vérbera m narántur*, cùm eos humá niſſimè admonérem.

J **That is no new thing with me.** For one once **held up his fiſt at me**, ſo that had he not been afraid of my fathers authority, truly **I had been ſoundly beaten.**

Iſtud mihi novum non e Nam & quidam mihi liquando *pugnum intend vit*; quod niſi véritu ſet mei patris authori tem, profectò *vapulá ſe acérrimè.*

D But let us let them alone that are blinde, and yet do not conceive that they are ſo.

Sed omittámus eos qui c ſunt, nec tamen ſe c eſſe intelligunt.

They brag that they well underſtand what the Goſpel is, when in good deed they are againſt the Goſpel.

Jactant ſe probè cu quid ſit Evangélium, cu re verâ Evangélio adv ſéntur,

J If they do not hear the Miniſters of the Word of God, and their own ſhepherds, how do you think it ſhall come to paſſe that they may heare us!

Si verbi divíni miniſtro & paſtóres ſuos non au diunt, qui putas fie poſſe ut nos audiant

D Let us therefore follow Chriſts command; *Give not that which is holy unto dogs.*

Sequámur ergò quod pr cépit Chriſtus; *Nol ſanctum dare cánibus.*

J But there be ſome **ſimple and well-minded men,**

At ſunt quidam *ſimplices & benévoli*, qui auditio

who are very much delighted with the hearing of Gods Word, and these are they whom it is a most pleasant thing to teach.

How glad am I as oft as I light upon such! **How much do I make of them!**

And good cause why.

For when you have taught them, **you enjoy then at the last the benefit of their labours with a great deal of content.**

But what do we think of it? **Do you not see how the night hath almost overtaken us?**

Let us be gone then, and tomorrow (if God give leave) we will talk together more at large, of falling chearfully to our studies again.

verbi Dei mirum in modum delectantur, hi sunt quos docere est jucundissimum.

Quàm gàudeo quóties in tales incido! ut *ego illos complector libenter!*

Nec immèritò.

Nam ubi eos docueris, tum *demum fructeris labóris tui fructu, non sine voluptate máximâ.*

Sed nos quid cogitámus? *Non vides ut nox ferè nos oppréſſerit?*

Discedámus ígitur, & cras (si Dóminus permiserit) plúribus verbis agémus unà de studiis alacriter repeténdis.

Col. 29. *Rufinus. Sylvester.*

Your father (as I understand) is come back again from *France*

He is come back indeed.

When?

On Munday, at evening.

Was not his **coming unwelcome to you?**

What! unwelcome? no in-

Col. 29. *Rufinus. Sylvester.*

Pater tuus (ut accépi) rédiit è Gallià.

Rédiit sanè.

Quando?

Die Lunæ vésperi.

Advéntus ejus non *tibi molestus fuit?*

Quid? molestus? imò ve-

deed, it was very welcome; But why do you ask such a question?

R Because perhaps when he is away, you have more liberty to take your swinge.

S I do not know what liberty you mean.

R To drink, to play, and to ramble up and down.

S Do you think then that I do nothing else when my father is away?

R All for the most part use to do thus.

S They that are debauch't indeed.

For as for my part, I live so when my father is away, as when he is here.

I do not drink immoderately, but I drink to suffice me; I play when time gives leave; I do not ramble here and there, but I go abroad with my mothers leave, when I have any business.

R I, are you so exceedingly subject to your mother?

S As much as to my father.

For what do you think? Is not Gods command alike concerning both?

R Honour (quoth he) thy father, and thy mother.

S What saith the heathenish

ro jucundíssimus; Sed cur istud rogas?

Quia fortasse illo absente, *libériùs vivendi* est tibi *potéstas*.

Nescio quam mihi libertatem narras.

Potándi, ludéndi, *curst* andi.

An igitur putas me nihil aliud ágere, dum pater abest?

Sic ferè solent omnes.

Dissolúti quidem.

Nam *quòd ad me* attine absente patre sic vivo, eo præsente.

Non poto, sed *bibo quantum satis est*; ludo cùm tempus póstulat; non discúrro, sed cum bonâ matris veniâ, *in públicum prodeo*, cùm aliquid hi beo negótii.

Etiámne matri tantópe súbditus es?

Æ*què ac* patri.

Quid enim putas? Nónne de utróque æquale est præcéptum Domini?

Honóra (inquit) patrem tuum, & matrem tuam.

Quid Ethnicus ille audis

author of the moral Distichs?

Love both thy Parents,
Th' one as well as th' other;
To please thy father,
Do not vex thy mother.

What saith our Apostle *Paul? Sons,* (saith he) *obey your Parents in the Lord.*

Are not your father and mother contained under the name of a Parent?

R That is observed by Latine authors.

S Moreover, if there were any difference of reverence, there might very well more seem due to the mothers, because they have undergone such sorrowes and paines for us.

R I know these things; and **all that you have said do like me.**

S Why then did you gain-say me?

R That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our Master doth often exhort us to spend our idle time in such discourses.

S **Truly it is good leasure which is spent in honest businesse.**

R Hitherto belongs that wise speech of *Africanus,* who

distichórum morálium?

Dilige non ægrâ charos pietáte paréntes;
Nec matrem offéndas, dum vis bonus esse paránti.

Quid Paulus noster? *Filii,* (inquit) *obedite parentibus in Dómino.*

Nónne paréntis nómine pater & mater continentur?

Istuc à Latinis obsérvatur autóribus.

Quinétiam si quod esset reveréntiæ discrímen, viderétur *óptimo jure* plus debéri mátribus, ut quæ dolóres tantos, ac labóres propter nos pertulérunt.

Novi ego istæc; & *quæ dixísti placent mihi ómnia.*

Cur ergò mihi repugnábas?
Ut eâ quasi repugnantiâ nobis accérserem sermónis matériam.
Nam (ut tute nôsti) præcéptor sæpè nos exhortátur, ut nostrum ótium ejúsmodi sermónibus impendámus.
Bonum sanè ótium, quod honésto in negótio consúmitur.
Huc pértinet illud *Africáni* Apophthégma, qui dicébat

said, that he was never leſſe at leaſure then when he was at leaſure; as we learned out of *Tully*.

se *nunquam minùs otiósum eſſe, quam cùm otiósus eſſet*; ut ex Ciceróne didicimus.

S But now time puts us in minde to make an end of this diſcourſe.

Sed jam tempus monet u huic ſermóni finem im ponámus.

R You do well to put me in minde.

Rectè mones.

For perhaps the Supper tarries for you at home,

Fortáſſe enim *tuâ cauſâ* ta *na tardátur domi.*

S We ſhall ſay more (if God permit) at our next meeting.

Plura (ſi Dóminus permiſerit) *in próximo congreſſu*

R I wiſh you a good night.

Precor tibi noctem proſperam.

S And I wiſh you *Sweet ſleep and quiet reſt.*

Et ego tibi (*inquit*) *Placidam per membra quiétem.*

Col. 30. The Monitor. *Deſiderius.*

Col. 30. Nomenclátor. *Deſiderius.*

N I cannot ſufficiently wonder that you are no more diligent.

Non ſatis mirári poſſum non eſſe diligentiorem.

D Wherein do you ſee me negligent?

Quâ in re videor tibi negligens?

N Becauſe you are never almoſt here in time in a morning, and thereupon it is that you are ſet down in the bill almoſt every day.

Quod manè ferè nunquam ades in témpore; atque indè fit ut *penè quotidiè noteris in Catálogo.*

Why are you ſo ſleepy?

Cur tu es ádeò ſomniculoſus?

D I am naturally ſo inclined.

Mea ſic fert natúra.

N Correct that nature, that is, that fault of nature. What good hath that ſaying of our *Cato* done you?

Córrige natúram iſtam, hoc eſt, natúræ vítium. Quid tibi proſuit Catónis noſtri dictum? Wha

D What saying I pray you?
N *Wake alwayes more, and be not given to sloth.*
D **Say no more;** I remember it well.
N It doth you no good to remember, unlesse you make use of it.
D I wish we could as readily make use of this and other wholesome Precepts to live well, as we can readily get them by heart!
N That *I* may confesse the truth, **it is far more easie to command, then to persorme**; yet we ought **to strive**, that either by admonitions or intreaties, we may benefit something, and **become better every day then other.**
D He that doth not that, is **in a desperate condition.**
But **nothing is harder to be amended then a vice that is natural.**
N **Almost all vices are natural to us; and unlesse Gods goodnesse did preserve us, we should all be very wicked.**
D What must we do then?
N We must **fight manfully** with our vices.
D Under whose command?
N Of God himself.

Quodnam quæso?
Plus vigila semper, nec somno deditus esto.
Nè plura; ego probè mémini.
Nihil prodest meminisse, nisi ad usum tuum accómmodes.
Utinam & hoc & alia præcépta salúbria tam facilè ad bene vivendi usum transferamus, quàm ea facilè ediscimus!
Ut verum fatear, *præcípere quàm præstare multò est facílius.* Sed tamen *cníti* debémus, ut vel mónitis vel précibus proficiámus áliquid, & *índe evadámus melióres.*

Qui id non facit, *ejus salus desperánda est.*
Sed *nihil difficiliùs emendátur, quàm naturále vítium.*

Omnia ferè vitia nobis sunt naturália: & nisi Dei bónitas se váret nos, essemus omnes scelerati ssimi.

Quid ígitur faciéndum?
Fórtiter cum vitiis nostris *pugnándum* est.
Quo duce?
Deo ipso.

D With what weapons?
N With divine and ſpiritual.
D And where *I* pray you are they found?
N In the Epiſtle of St. *Paul* to the *Epheſians*.
D In what chapter?
N The ſixth
D What if *I* do not underſtand the place of my ſelf?
N **You will not quite underſtand it, I know very well; but you may ask of our Maſter.**
D What if you be there with me?
N **I will be there, I am reſolved; but I muſt take the opportunity.**
D We will adviſe about this then another time.
N When will that be?
D The next Wedneſday, if you think good.
N At what a clock?
D **At one in the after noon.**
N **I like your reſolution.**
D Let us now be gone then.

Quibus armis?
Divinis & ſpiritualibus.
Ubi tandem inveniúntur?
In Epiſtolâ Sancti Pauli ad *Ephſios*.
Quoto cápite?
Sexto.
Quid ſi per me locum non intellexero?
Non omnino intelliges ſatis ſcio; ſed præcéptor erit conſuléndus.
Quid ſi mecum adfúeris?
Adéſſe volo, certum eſt; verùm *captánda erit opportúnitas*.
De hoc ígitur áliàs conſilium capiémus.
Quando iſtud erit?
Próximo die Mercúrii, ſi tibi ità videtur.
Quotâ horâ?
Poſt meridiem primâ.
Placet ſententia.
Nunc ígitur diſcedámus

Col. 31. *Trapezíta. Raimúndus.*

T Is it lawful to **requite evil with evil.**
R Why do you ask that?
T That I may anſwer them that contradict me in this point.
R **You have asked me in**

Col. 31. *Trapezíta. Raimúndus.*

Licétne *malum malo* repéndere.
Cur iſtud quæris?
Ut iis reſpóndere poſſim, qui hâc in re mihi contradícunt.
Bréviter interrogáſti rebúſte

brief and I will answer you in very brief; It is not lawful.

T Why not?

R Because Christ forbade us, and after him the Apostles

T What must we do then?

R We must requite evil with good.

T Is it not sufficient to requite good with good?

R It is not sufficient indeed for a Christian.

T Why so?

R For it behoves a Christian to imitate Christ his master.

T What did Christ in that kinde?

R He healed him who had buffered him; he prayed for them who crucified him; and many such things as these did he.

T Doth he do nothing then, that requiteth one good turne for another?

R He doth as much as the Heathen do.

T What do they?

R They love their friends, and requite a favour to them from whom they received one.

T No more?

R No; for what more can you expect from them

spondébo brevíssimè. Non licet.

Cur non?

Quia vétuit Christus, & post eum Apóstoli.

Quid igitur faciendum est?

Malum bono compensándum.

Annon súfficit bonum bono repéndere?

Non satis Christiáno quidem.

Quàmobrem?

Nam Christiánum opórtet Christum præceptórem imitári.

Quid fecit Christus in eo génere?

Sanávit eum qui ipsi cólaphum impégerat; precátus est pro iis, qui ipsum in crucem sustúlerant; ália item multa fecit ejúsmodi.

Nihílne igitur facit, qui grátiam pro grátiâ rependit.

Tantum facit, quantum fáciunt Ethnici.

Quid illi fáciunt?

Amícos díligunt, & réferunt grátiam à quibus accepérunt.

Nihílne ampliús?

Nihil; nam quid ámpliùs expéctes ab iis qui vetha

that know not the true God.

rum Deum non noverunt.

T What do they to their enemies?

Quid fáciunt inimícis?

R They perſecute them all the wayes they can.

Quibuſcúnque modis poſſunt eos perſequuntur.

T Is it a ſin in a Chriſtian?

Eſtne Chriſtiáno peccátum?

R If it be not lawful, (as I have now proved to you) conclude it to be a ſin.

Si non licet, (ut jam tibi probávi) conclúde id peccátum eſſe.

T But (as the Proverb goeth) *Force by force reſiſt we may.*

Atqui (ut vulgó dicitur) *Vim vi repellere licet.*

Which ſaying a certain new Poet hath interpreted alſo more at large in theſe words:

Quam ſenténtiam novus quidam Pöéta, étiam látiùs interpretátus eſt his verbis.

Lawes force by force, and wound by wound
Permit us to repel.

Pellere vim vi jura ſinunt, & vulnere vulnus.

What ſay you to this?

Quid ad hoc reſpóndes?

R Truly the lawes of the Heathens do permit it, but Gods law ſpeaks far otherwiſe.

Iſtud quidem permittunt Ethnicórum leges, ſed lex divina longè aliter lóquitur.

T What is Gods law?

Quid eſt divina lex?

R The ſame that Gods word.

Idem quod Dei verbum.

T Is it therefore a ſin, whatſoever is done againſt the Word of God.

Quicquid ergò fit contra Dei verbum eſtne peccátum.

R Without doubt it is a ſin.

Procul dúbiò peccátum eſt.

T Can you prove that out of Gods Word?

Poteſne iſta probáre ex divinis líteris?

R What can I elſe? as eaſily as can be.

Quid vi poſſim? nihil ſcitius.

T Bring me ſome proofes, I pray you.

Adfer mihi (quæſo) ſentétias.

R Do you not believe that which every body grantteth.

Non credis id *quod eſt omnibus in confeſſo?*

Yes

T Yes indeed, I do verily beleeve it.

Imò verò indúbitanter credo?

R What need we any proofes then?

Quid ígitur opus est testimóniis?

Y That I may give a sure answer to them that gainsay it.

Ut contradicéntibus certò respondére possim.

R You conceive of it aright; but because you cannot get it by heart out of hand, tarry whilest I set them down in a little paper, in which also shall be **the quotation of the places**, that you may even **point it out with the finger** to whom you please.

Rectè intélligis; sed quia non possis ex témpore memóriæ mandáre, expecta dum tibi descríbam in chártulâ in quâ étiam sit *locórum annotátio*, ut possis quibus voles étiam *dígito demonstráre*.

T **Very good counsel on a sudden**; How much more convenient shall this be for me!

Optimum ex témpore consílium; quantò istud mihi commódius fúerit!

For so I shall **get it without book at my leasure**, that I may have it in readines as need shall be.

Sic enim *per ótium ediscam*, ut ad manum hábeam quóties erit opus.

But when will you give it me?

Sed quando mihi dabis?

R **Come again hither to me to morrow** (if you please.)

Cras (si libet) *huc ad me revértere.*

T At what a clock?

Quotâ horâ

R **At one a clock in the afternoon.**

A meridie primâ.

T I am satisfied, farewel in the mean time.

Sat hábeo; interea vale.

R **The Lord God have you in his keeping.**

Te servet Dóminus Deus.

Col.

Col. 32. *Grimóndus. Blevétus.*

G Will you buy this girdle?

B Why ſhould I buy it; one is enough for me; but why will you ſell it?

G Becauſe I have two.

B And yet you may not ſell it unleſſe **you will hazard a beating.**

G What doth hinder me to ſell my own things?

B You have nothing yet of your own.

G What now, nothing? how prove you that?

B Becauſe you are not yet **at your own liberty**, but **under your fathers command**; to be ſhort, will you heare in brief that you may not do it?

G **I am willing with all my heart.**

B There is **a School-order** concerning this, whereof this is the meaning; Let not children ſell any thing, nor buy, nor change, nor alter the property of a thing by any other meanes without their Parents conſent. He that ſhall do otherwiſe, ſhall be whip't.

G **I knew that well enough**; but I would try

Col. 32. *Grimóndus. Blevétus.*

Vis émere hunc cíngulum? B

Cur émerem? unus mihi G
ſat s eſt; tu verò cur vis
véndere?

Quia ſunt mihi duo. B

Nec tamen licet ut venda, G
niſi vis *in pœnam incúrrere.* B

Quid vetat me véndere res G
meas?

Nihil adhuc tuum habes.

Eho, nihil? unde probas
iſtud?

Quia nondum es *tui juris*
ſed *ſub patris poteſtate*;
dénique vis audíre brévi- B
ter tibi iſtud non licére?

G

Máximè velim. B

De hoc *lex* eſt *Scholaſtica*,
cujus hæc eſt ſententia;
Pueri iujùſſu parentum
nec vendant áliquid, nec G
emant, nec permúrent,
nec aliénent quovis alio
modo. Qui contrà fe-
cerit verbéribus plectétur

S

Iſtud non ego ignorábam, O
ſed volébam per cúlum S
whe-

whether you were constant in observing orders.

B You are a dissembler ther.

G I see no harme in this dissembling; do you construe it ill?

B No indeed: for you have hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Christian.

G I wish we could thus endure all adversities for Christs sake, who for our salvation-sake endured every thing!

B We shall be sure to beare them, if we set his example alwayes before our eyes.

G Truly that is an hard matter.

B Nay it is impossible unlesse his Spirit alwayes assist us, which we must obtain by our daily prayers.

G Oh with what pleasant discourse have we spent this little leasure!

fácere an constans esses in observándis légibus.

Tu ígitur es simulátor.

In hâc simulatione nihil vídeo esse mali: num tu interpretáris malè?

Mínimè verò; nihil enim nocuísti mihi.

Quid si nocuíssem?

Tulíssem æquo ánimo, ut Christiánum decet.

Utinam advérsa ómnia sic feramus propter Christum, qui níhil non tullit salútis nostræ causâ!

Ferémus certè, *si exémplum ejus semper nobis proponámus ob oculos.*

Difficile id quidem est.

Imò impossíbile, nisi illíus Spíritu semper adjuvémur; quod assíduis précibus est impetrándum.

O quàm suavi sermóne tantillum otii consúmpsimus!

Col. 33. *Sartor. Odætus.*

S Have you said your prayers at home to day?

O Why do you ask that?

S Because you was not at morning-prayer.

Col. 33. *Sartor. Odætus.*

Ecquid hodie precátus es domi?

Cur quæris istud?

Quia *non interfuísti matutinæ precatióni.* How

O How know you?
Quî scis?

S I took notice.
Observâvi.

O But you are not the monitor.
Atqui tu non es observátor.

S I am not.
Non sum.

O Why then did you take notice?
Quámobrem igitur observabas?

S Because you are my very good friend.
Quia es mihi charissimus.

O What then?
Quid tum?

S I shall be sorry to see you whip't.
Dolebit mihi si vapulabis.

O What? was *I* set down in the note?
Quid? an ego notátus fui?

S What, do you make any question?
Etiam dúbitas?

O Did no man make an excuse for me, when the bill was called?
Cùm recitarétur Catálogus, nemo me excusávit?

S No body, that I know of.
Nemo, quod sciam?

O If you love me so dearly (as you say) why did not you your self make an excuse for me?
Si me tantópere amas (ut dicis) cur tu te non excusásti me?

S What excuse should I have made?
Quid causæ dixissem?

O You should have devised something.
Comméntus esses áliquid.

S Should I have told a lie then?
Ergò mentitus essem?

O What then?
Quid indé?

S But to lie is forbidden by the Word of God.
Sed ex verbo Dei mendácium vétitum est.

O I confesse it, but that was a light lie.
Fáteor; sed erat *leve mendácium.*

S We must think nothing light with which God is offended.
Nihil leve judicandum est quo Deus offenditur.

O I cannot denie that; but he
Negáre id non possum: sed vul-

will easily forgive us these small faults for Jesus Christs sake, who is our Mediatour and Advocate. For **what one is there amongst a thousand that doth not sin every day very often?**

S Truly none, moreover we scarcely pray, or do any good work, in which there is not **some shew of sin.**

O What then should become of us, if God were not ready to forgive us? wherupon also we pray daily, we say, *Forgive us our trespasses.*

S We ought not to make any question, but he will forgive us, if we seriously and truly acknowledge our faults, if we **heartily beg pardon**, and beleeve that we are pardoned.

O What remaines then?

S That remaines, that we neither delight in our sins, nor persist in them, nor **commit sin maliciously, wittingly**, and **on purpose.**

For there are too many things which we do amisse through the infirmity of our flesh, and also through ignorance.

O I make no question touch-

lévia ista facilè remittet nobis propter Iesum Christum, qui est deprecátor noster & advocátus. Nam *quotusquísque, non peccat quotídie sæpíssimè?*

Profectò nullus; quinétiam vix precámur, aut àliquid boni operámur, in quo non insit *aliqua peccáti species.*

Quid ergò futúrum esset nobis, nisi Deus fácilè ignósceret? unde & quotídie precántes dícimus. *Remítte nobis débita nostra.*

Nihil dubitáre debémus, Quin remittat, si errâta nostra sériò & verè agnoscámus, si *ex ánimo petámus véniam*, si fidem habeámus nobis ignósci.

Quid igitur restat?

Illud restat, ut neque delectémur peccátis, neque in iis persistámus, neque *malitióse, scienter & de indústria peccátum committámus.*

Nimis enim multa sunt quæ per carnis infirmitátem peccámus, & étiam per ignorantiam.

Nihil dúbito de peccátis il-

ing

ing thoſe ſins which we commit through the infirmity of the fleſh, ſuch as was *Peters* denial of Chriſt

But how comes it to paſſe, that we ſin alſo through ignorance?

S Touching this you have St. *Pauls* example, who writing to *Timothy*, doth openly profeſſe in his former Epiſtle, that though he had perſecuted the Church of God, yet he had obtained mercy, becauſe he did it ignorantly.

O You have abundantly ſatisfied me in this example; (for I alſo remember that I have read it,) but do you know in what chapter of the Epiſtle it is written?

S Truly I do not uſe to trouble my memory in retaining the numbers of the Chapters; I think it ſufficient at this time, to note ſome ſentences as it were haſtily, which I may get by heart, if I can ſteal any leaſure in the mean time, from my daily employment at my preſent ſtudies.

O I wiſh I could do ſo too!

lis, quæ ex carnis imbecilli áte perpetrámus, quális fuit *Petri* abnegátio.

Sed *quí fit*, ut peccámus per ignorántiam?

De hoc *Pauli* exémplum habes, qui ſcribens ad *Timótheum*, in prióre Epiſtolâ palám profitétur ſe, quamvis Eccléſiam Dei perſecútus fúerit, tamen véniam eſſe conſequútum, quia ignórans id fécerit.

Iſto exémplo mihi abunde ſatisfeciſti; (nam & ego id legiſſe mémini.) ſed ſcin' tu *quoto Epiſtolæ* ſit id ſcriptum ſit?

Equidem *non ſóleo vetus memóriam* in retinéndis cápitum núméris; Mihi hoc témpore ſatis eſſe vidétur áliquot ſententias quaſi raptim annotáre, quas memóriæ mandare liceat, ſi quid interdum ótii ſuffurári poſſim ex quotidiánâ ſtudiórum præſéntium occupatióne.

Utinam ego quoque id facere poſſem!

What

S What hinders you?

O I have much ado **to give my Maſter content in my Schoel-exerciſes,** ſo far am I from having any time granted to beſtow on other ſtudies.

Quid impedit?

Vix ego queo *ſatis præceptóri facere in exercitatiónibus Scholáſticis*, tantum abeſt ut aliis ſtúdiis áliquid témporis impertíri concedátur.

S Truly we are ſufficiently imployed every day, yet we muſt endure theſe things, ſo long as God and our Parents ſhall think it neceſſary for us.

Satìs profectò quotídiè ſumus occupáti; ſed hæc támen ferénda ſunt, quamdiu nobis opus eſſe, ipſi Deo & paréntibus noſtris viſum fúerit.

O Therefore do I willingly undergo and endure all ſuch kinde of paines.

Ego propterea libenter fero ac tólero omnes ejúſmdi labóres.

S With what hope do you endure them?

Quâ ſpe tóleras?

O Becauſe I hope it will come to paſſe, that they may be the firſt ſteps, by which I once attain to greater matters.

Quia futúrum ſpero, ut primi ſint gradus, quibus ad majóra áliquando pervéniam.

S But of theſe things more at large at another time; **Now let us minde what we have in hand.**

Seò de his áliàs plúribus; *Nunc agámus quod inſtat.*

O What is that?

Quid iſtud eſt?

S Do you not heare the bell ring to the Supper?

Audin' tu ad cœnam ſignum dari?

O You tell me of a good ringing; **I began to feel my ſelf hungry juſt now.**

Bonum ſignum núntias; *jam ſentiebam eſúriem.*

S Verily, becauſe **you went paſt your drinking.**

Nimírum quia *merendam prætermiſiſti.*

O I wiſh I could alwayes as eaſily forbeare it, as I was willing to be without it to day.

Utinam eâ tam fácilè ſemper abſtinére poſſem, quàm hódie cárui libénter.

S But I am not willing to be without it, unleſſe I be very buſie.

Ego verò non libenter cáreo niſi *occupátus* neceſſário *negótio.*

Col. 34. *Phrygio. Stephen.*

Col 34. *Phrygio. Stephane.*

P God ſave you, you gadder abroad that art very ſore miſſing.

Salve *ambulátor optatiſſime.*

S And God ſave you that ſit ſo ſtill, and art ſo very buſie.

Et tu ſalvus ſis, ceſſátor occupatiſſime.

P Are you well, my *Stephen?*

Satíſne rectè vales, mi Stephane?

S Yea very well; ſuch is Gods goodneſſe towards me.

Imò rectíſſimè; quæ eſt Dei óptimi máximi benignitas.

P Truly I am heartily glad, and exceedingly rejoyce you are ſo welcome home. Where habe you been this whole year?

Equidem ex ánimo gáudeo tibíque vehementer grátulor réditum iſtum in lúmen. Ubi fuiſti hoc toto anno?

S In *Italy.*

In *Itália.*

P Why did you reſolve to go thither?

Quam ob cauſam ánimum indúxeras illûc proficíſci.

S Becauſe of the fame of the countrey, touching which ſo many things are reported every where.

Ob fa mam regiónis, de qua tam multa ubique prædicántur.

And you know well enough how greedy we are of novelties.

Nec ignóras, quàm ſimus rerum novárum cúpidi.

P Our nature is ſuch; but what have you found there?

Sic eſt natúrâ comparátum; ſed quid illîc invenîſti?

S Truly a great many more things then I heard reported.

Certè multò *plura quàm famâ audíveram.*

P But (I beleeve) you ſaw many things which you had no minde to ſee.

Sed multa (credo) vidiſti quæ minimè velles.

Yo

S Yes indeed, **wicked doings**; but as for the countrey, it is a land very fertile, very much abounding with all kinde of the beſt fruits, and eſpecially with the **gallanteſt wine.**

Nempe *ſcélera*; ſed quod ad regiónem áttinet, terra eſt longè fertiliſſima, omni optimórum frúctuum génere valdè abúndans, præcipuè *vino præſtantiſſimo.*

For ſooth that thing pleaſed you above all.

Scilicet ea potiſſimum res tibi arridébat.

S That I may ſay the truth, it did wonderfully pleaſe my palate. For what like do you ſay this wine of ours is? you would verily call it ſmall wine, if you compare it with that.

Ut verum fátear, mirè afficiébat palátum, nam quale dicas hoc noſtrum vinum eſſe? villum verè dicas, ſi cum illo cómpares.

P **A fine ſubject** then of praiſing God, did preſent it unto you from thence

Indè ergò tibi ſe offerébat *pulchrum* Dei laudándi *argumentum.*

S A very fine one.

Pulchérrimum.

For thus I did óft-times think with my ſelf; Lord God, how good art thou, that haſt loved us ſo as to afford us dainties! For thou haſt not only made us ſuch things as the earth brings forth of it ſelfe for our ſuſtenance; but alſo ſo many kindes of moſt delicate things, which if we uſe them moderately and with thankſgiving, they both ſweetly nouriſh our body, and marvellouſly chear up the minde it ſelf.

Sic enim ſæpè cogitábam; Quàm bonus es, Dómine Deus, qui nos amav ſti uſque ad delicias! Non ſolùm ea creâſti nobis ad victum, quæ terra ſponte ſuâ producit; ſed étiam tot génera rerum delectiſſimárum; quæ ſi moderátè ſumámus, & cum gratiárum actióne, & corpus ſuaviſſimè nútriunt, & ipſum ánimum miríficè exhílerant.

O with what words, or with what works may we worthily enough glorifie thy name, O Lord! To conclude, **I was so ravished in my mind,** that I desired nothing more, then to have the praises of God ever in my mouth, but (alas!) by one thought or other every like coming in my minde, that fire was quenched by a little and little.

P That is no new thing with me, for such a thing as that doth oft use to befall me.

S Such is the inconstancy of our nature.

P We have experience of this almost every houre, but what I pray you did you do in your *Italy*?

S I visited some of the more famous cities for my mindes sake, and I studied a pretty while too in some places.

P What cities went you chiefly to see?

S Truly I saw a many as I went along, but **I did take a leasurely view but of a few,** to wit, *Genoa*, *Florence*, *Venice*, and last of all that *Rome*, which was called in times past the Head of the

Oquibus verbis, quibus o
ribus satis dignè glori
cémus nomen tuum, D
mine! Dénique, *sic af
ciébar ánimo*, ut nih
magis cúperem, quàm
vinas laudes semper in
habére; sed (proh dolo
áliis atque áliis subi
cogitatiónibus, ignis
paulátim extingueba

Istud apud me non est n
vum; nam sæpè
quid mihi solet accid

Ea est natúræ nostræ in
stántia.

Horis feré ómnibus ita
experímur: sed quid
dem in egísti in tá
táliâ?

Invísi, ánimi grátiâ, aliqu
urbes celebrióres, alic
éti am stúdui aliquan

Quas urbes visísti potí
mum?

Multas quidem vidi in tra
situ: sed *paucas* con
platus sum otiósus; nim
rum *Génuam*, *Florén
am*, *Venétias*, déni
Romam illam, quæ olim
mundi caput dicebá
nunc autem est ómnium
worl

wo ld, but is now the fountain and original of all abominations.

P Did you ſee that great beaſt?

S I ſaw him **by the by**, when he **was carried up and down the ſtreets:** (as I ſuppoſe) **for a ſhew.**

P But (that we may come to the purpoſe) in what townes I pray you did you tarry to minde your ſtudies?

S As I came back from *Rome*, I paſſed thorough *Bonónia*, *Pádua* and *Millain*. In every one of theſe townes, **I ſpent about three moneths** in ſeveral ſorts of ſtudies. For I had a minde to taſte (as it were) a little of every one.

P But what ſtrange matter did you ſee in ſo many moſt famous townes?

S Do you ask? all things almoſt did ſeem ſtrange to me; but it would be too long to tell you all, eſpecially now when I am to haſte ſome whither elſe.

P Whither I pray you;

S To my Uncle, that invited me to Supper.

P I will ſtay you no longer

abominationum fons & orígo.

Vidiſtíne magnam illam béſtiam?

Vidi *óbiter*. cùm per *vicos* (opinor) *ſp ctáculi grátiâ portarétur*.

Sed (ut ad rem) in quibus tandem óppidis commorátus es ſtudiórum grátiâ?

Romá rédiens, tranſívi *Bonóniam*, *Patávium*, *Mediolánum*. In eórum oppidórum ſíngulis *menſes círciter tres verſátus ſum* in vário literárum génere.

Vólui enimè ſíngulìs paúcula quaſi deguſtáre.

Quid autem vidíſti novi in tot celebérrimis óppidis?

Rogas? ferè ómnia mihi nova videbántur: ſed longum foret omnia tibi narráre, præſertim nunc cùm mihi eſt áliquò properándum.

Quò tandem?

Ad pátruum qui me ad cœnam invitávit.

Nolo igitur te remorári.

	then; but when may we talk more at leasure together?	diutiùs; sed quando licebit nobis magis otiosè confabulári?
S	To morrow after dinner, if you will.	Cras à prándio si volúeris.
P	And truly *I* desire so.	Ego verò id percúpio.
S	**Tarry for me then in your chamber** till one of clock.	Ad horam igitur primam *expécta me in cubículo.*
P	*I* will do so, it is a fit time for our drinking	Fiet, hora est ad merendam opportúna.

	Col. 35. The Master. The Usher.	Col. 35. *Magíster. Hypodidáscalus*
M	What? have you sufficiently considered what we had speech of betwixt us of late?	Quid? quod hisce diebus inter nos egerámus intime cogitásti?
H	**I have considered it over and over.**	*Etiam atque etiam cogitávi.*
M	**Do you like the proffer which I made you.**	*Ecquid placet tibi conditio quam óbtuli?*
H	Yes.	Máximè.
M	What? doth my table or diet content you?	Quid? mensa, seu victus?
H	*I* lack nothing in that matter.	Nihil in eâ re desidero.
M	What want you then?	Quid restat igitur?
H	That (if it be no trouble to you,) you would **appoint me what services I should do for you.**	Ut (si tibi non molestum est) *præscríbas mihi quæ ópera à me tibi præstári velis.*
M	**That is but very faire:** heare therefore the main heads of the duty, whereof this is the first;	*Id verò est aquíssimum;* áccipe igitur præcipua officii tui capita, quorum hoc primum est;
	Every morning to take diligent care, that all my	Quotídie manè diligenter cúrare ut omnes domes-

Tables

Tablers get up in due time, respecting the winter and the summer-season. After they are up, let them look to those things which concern the dressing and cleanlinesse of the body; and last of all, that they be at private prayers.

The second is, to bring them three times a day into the hall, that is, at morne, and before eleven of the clock, and three in the afternoon. There (unlesse *I* my self be present) to tarry till some of the Teachers come; in the mean time to see the bills called, and that prayers be said; in like manner to observe diligently, whether any of the Teachers be away from his seat; if any one be away, to come and tell me presently, or to do what he should do.

The third is, to stay with the borderers, as oft as they are not taught in the schools; in the mean time to teach the lesser boyes to write and read, and to heare other boyes repetitions, so far as time and opportunity will give leave: Last of all, to keep

stici mei discípuli, *matúrè cúbitu surgant, pro ratióne témporis tùm hyberni, tum æstívi.* Ubi surréxerint, ea curent quæ ad cultum & munditiem córporis pértinent; postrémò, & adsint privátæ nostræ precátióni.

Secúndum, ter quotídie in aulam dedúcere, manè scílicet, & ante horam undécimam, ac tértiam pomeridiánam. Illic (nisi égomet ádero) expectáre, donec áliquis ex doctóribus adfúerit; intérea curáre recitándos catálogos, & precationem dicéndam; item observáre sédulò, num quis ex ipsis doctóribus absit ab auditório suo; si quis abérit, mihi statim renuntiáre, aut *ejus partes égere.*

Tértium, manére cum púeris domésticis, quóties non docéntur in scholis; intérea minóres ad lectiónem & Scriptúram instrúere, cæterorúmque repetitiónes audíre quantum tempus & opportúnitas patiétur; omnes dénique in officio reti-

them all in order, to admoniſh, blame, chide, I and whip them too, when there ſhall be need.

The fourth is, to lead them in order to Sermons on holy-dayes, and to lead them back again home in like manner.

The fifth, as oft as they ſhall have liberty to play, to minde ever and anon, that they do or ſay nothing unbefitting their duty and good manners.

The ſixth, **to help them with the money** which I ſhall put into your hands, to paper, pens, ink, and certain other neceſſaries only of a ſmall value, and to ſet them all down into **a book of accompts**

And that is wont to be done eſpecially on *Wedneſdayes* and *Saterdayes*.

The ſeventh, to be careful of ſuch things as concern their bookes, clothes, and ordering of their body, that is, ſometimes to call them to account about their bookes and clothes, and have reſpect to their health and ordering of their body, and ſuch things as thoſe to be heeded and look't after,

nére, admonére, argúere, objurgáre, *virgis* étiam, ubi opus fúerit, caſtigáre.

Quartum feriátis diébus eos ad ſacras conciónes órdine deducere, ac domum ſimilitèr reducere.

Quintum, quótiès ludere permiſſum erit, ſubindè obſerváre, ne quid præter officium & bonos mores vel factis, vel dictis admittant.

Sextum, *ſuppeditare* illis *ex pecúnia*, quam tibi in manus dabo, chartam, pennas, atramenta, & ália quædam dumtáxat parvi prétii neceſſária, eáque omnia *in expensórum cádicem* referre.

Id autem *Mercúrii* & *Sábbati* potiſſimum diébus fieri ſolet.

Séptimum, quæ ad eórum libros veſtiménta, & curam córporis pertinébunt non negligere; hoc eſt, interdum ab illis librorum & veſtimentórum rationem exígere, valetudinis, & cultûs córporis rationem habére & ália ejuſmodi, (in púeris præſertim minóribus,) curánda

especially among the lesser boyes.

The eighth, to teach the boyes, both in my forme, and in the rest, except the three uppermost, if at any time there be any necessity.

The nineth is, to helpe me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what services I would have you do, and what I am wont to require of my other Ushers in the house, yet will I not be such a severe Exactor of them all, but I my selfe, **as my leasure serves, will** ease you of some things, in **which I will supply your place.**

Understand you all these things?

H Truly I have diligently minded them all; but I intreat you one thing, that to help my memory, you would give me a little note of them, and withal a little time, to think, and to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* foure and twenty houres.

& obsérvanda.

Octávum, docére púeros tum in classe meâ, tum in cæteris, præter tres superióres, si quando necéssitas postulábit.

Nonum, interdum (si opus fúerit) me & domi & foris, in privátis negótiis adjuváre.

Hactenus audísti quæ mihi abs te præstári velim offícia, quæque étiam abáliis domésticis hypodidáscalis exígere sóleam; eórum tamen ómnia non ádeò sevérus exáctor fúero, quin ipse, *quóties per ótium licebit*, áliqua tibi remíttam, in quibus *ego* quasi *vicárii partes agam.*

Intelléxtin' hæc ómnia?

Ego verò diligenter ómnia; sed unum te oro, ut, ad memóriam renovándam, des mihi eórum commentariólum, & simul cogitándi ac deliberándi spátium.

Quantum témpori póstulas?

Diem unum naturálem.

But

M But I will allow you two. In the mean time you shall go on (as you have begun) to talk and tarry with us without any cost of yours, **as freely as if you were at your own home.**

Ego verò duos integros dabo. Interea (ut cœpisti) nullo tuo sumptu nobiscum perges convivere & commorari, *tam liberè quàm si esses domi tuæ.*

H **This is very kindely done of you**; wherefore **I am a great deal the more beholding to you.**

Istud non sine humanitate facis; quo fit *ut majori beneficio me devincias.*

M You shall have the note which you desire after dinner, as fast as I can write it you with my own hand.

Habebis à prandio quod requiris commentarium, cùm primùm meâ tibi manu conscripsero.

H What if you should dictate it to me?

Quid si mihi dictares?

M I had rather write it my self; **lest any thing** should perhaps **over-slip me.**

Malim ego met scribere, ne *quid* fortè inter dictandum *excidat.*

H **Do as you please.**

Ut libet.

Col. 36. *Quæstor. Benignus.*

Col. 36. *Quæstor. Benignus.*

Q How sorry am I, that I was not at your repetition in the morning!

Quàm doleo me non interfuisse manè repetitioni vestræ!

B Why came you not sooner to the School, as you use to do?

Cur non veni sti in ludum citiùs, ut ferè soles?

Q Wo is me poor boy! I go not up soon enough.

Me miserum! non surrexi in tempore.

B Why so?

Quàmobrem?

Q Because no body awaked me.

Quia nemo me expergefecit

Who

B Who uſes to call you up?
Q Our hoſt, or his maid: but when he is away, the maid doth oft-times forget, or certainly doth not heed.
B Where was your hoſt?
Q He was gone abroad **very early** about his buſineſſe, **as I underſtood afterwards.**
B What doth your **Hoſteſſe**? doth ſhe look to nothing?
Q What do you think ſhe ſhould look to? Every day after ſhe is up, ſhe is alwayes buſie, partly in looking to her little children, and partly in other houſhold-occaſions.
B Have you no ſchollers to your chamber-fellows?
Q None at all.
B Alas poor boy, that haſt no body to confer withal about your ſtudies!
Q My condition, as far as I ſuppoſe, is very miſerable becauſe of that. For I cannot ſtudy as I would my ſelfe, for ſuch **a company of market-folkes that uſe that houſe**, and make a noiſe about me all the day long.
B Have you not a chamber to your ſelf?

Quis te ſolet excitáre?
Hoſpes noſter, aut ejus ancilla: ſed abſénte illo, ancilla ſæpè obliviſcitur, aut certè négligit.

Ubi erat hoſpes?
Sub auróram prodíerat ad ſua negótia, ut *póſtea reſcívi.*

Quid *hóſpita*? nihílne curat?

Quid putas eam curare?

Quotídie ex quo ſurréxit, ſemper intenta eſt partim curándis filiólis, partim cæteris doméſticis rebus.

Nullóſne habes contubernáles ſcholáſticos?
Prorſus nullos.
Ah puer infœlix, qui néminem habes quocum de ſtudiis cónſeras.
Ob eam rem mea eſt miſérrima conditio, quantum ego judico.
Non enim poſſum arbítrio meo ſtudére propter *tantam mercatórum turbam, qui domum illam frequentant,* & mihi totó die óbſtrepunt.

Non habes tibi cubículum?

What

Q What am I better to have one? For it is so close to the steps, and the turnpaire of staires, that a Cit cannoe so much as go up or down but I can heare her.

Quid mihi prodest habére? Est enim ita conjúnctum grádibus & cóchleis, ut nè felis quidem aut ascéndat, aut descéndat, quin fériat aures meas áliquis strépitus.

B Certainly it is a great deal of trouble.

Magna profectò *molestia.*

Q But that is a great deal more, that above my chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried either in or out every like.

Illa verò multò major, quòd supra meum cubiculum est *amplíssimum conclâve*, ubi merces asservántur; Unde fit ut *horis ómnibus* áliquæ graves sárcinæ vel importéntur vel exporténtur.

B O strange! how can you live there?

O Deum immortálem! quómodo illîc potes vívere?

Q What say you? live? I in truth do not live, but rather languish, nor do I ever think my self free but when I am in the School, with you and the rest of our School-fellowes.

Quid ais? vívere? Equidem non vivo, sed lángueo pótiùs. Neque usquam mihi vídeor esse líber, nisi cùm sum in schola tecum una, & cum cæteris nostris condiscípulis.

B How I pitty your case!

Quàm doleo vicem tuam!

Q I would I might dwell with you in this School-house!

Utinam licéret tecum mihi habitare in his *ædibus scholásticis*!

B I should like nothing better: but what doth hinder thee?

Nihil esset mihi jucúndius: sed quid impedit?

Q My fathers ancient acquaintance with that host of mine.

Patris *vetus amicítia* cum illo hóspite meo.

B You should acquaint your

Debéres patrem admonére

father

father with the inconveniences that attend your ſtudies.

Q I have oft-times acquainted him, **both by word of mouth, and by letters.**

de ſtudiórum tuórum incòmmodis.

Sæpè quidem mónui, & *coràm, & per líteras.*

B What anſwer doth he make you?

Quid ille reſpóndet?

Q He is made acquainted with it to no purpoſe, **it is as if one ſhould tell a tale to a deafe body.**

Fruſtrà monétur: quaſi *ſurdo narrátur fábula.*

B Why ſo?

Quid ità?

Q Becauſe he was never brought up at ſchool, and therefore he underſtands nothing in the way of ſtudies.

Quia nunquam in diſcéndi ludo verſátus eſt, ideóque in ſtudiórum ratióne nihil intélligit.

B Yet I, if it were my caſe, would **try all means poſſible to gain my deſire.**

Ego tamen, ſi mea res ageréretur, *omnem movérem lápidem,* ut *voti compos efficerer.*

Q What if the Maſter himſelf ſhould write to my father?

Quid ſi præcéptor ipſe ad patrem meum ſcríberet?

B You could never perſwade him that.

Nunquam iſtud illi perſuadéres.

Q Why not?

Cur non?

B **Becauſe he will not fawn upon any man** to get himſelf **a company of ſchollers.** For he cannot abide any ambition or covetouſneſſe.

Quia non vult *ambíre quémpiam,* ut *diſcipulórum turbam* ſibi cómparet. Abhórret enim ab omni tum ambitione tum avaritiâ.

Q What then do you perſwade me to do?

Quid ígitur mihi faciendum ſuades?

B I have only one thing to adviſe you.

Unicum hábeo conſilium.

Q I pray you do not conceale it from me.

Ne mihi, óbsecro, reticeas.

B That thing muſt be tried by ſome friends.

Ea res per amícos tentánda eſt.

Q **I thought of that too ſometimes, but I durſt never attempt it.**

Idem mihi quoque aliquando in mentem vénerat; ſed nunquam ausus ſum experíri.

B Why do you make any queſtion?

Quid dúbitas?

Q **I am afraid this will have ſmall ſucceſſe.**

Véreor ut hoc parùm succédat.

B **The iſſue of a thing is in the hand of the Lord;** but what hurt will it do us to try?

Rei éxitus in manu Dómini; ſed quid tentáre nocébit?

Q Let us try indeed. For (I hope) no harm can come thence.

Tentémus ſanè. Nihil enim mali (ut confído) inde poteſt accídere.

But I know not what way I ſhould take here.

At ego néſcio quâ ratióne hîc utendum ſit.

B Tell me, do you not look that your father ſhould come into this city ſhortly?

Dic mihi, non expéctas ut brevi pater in hanc urbem véniat?

Q I hope he will come very ſhortly.

Spero ventúrum propédiem.

B When then?

Quando ígitur?

Q About the firſt of *July*.

Ad Caléndas Quíntiles.

B **It is very well.** Do you know then what is needful to be done?

Optimè eſt. Scin' ígitur quid ſit opus facto.

Q I pray you, teach me.

Doce, quæſo.

B See that you ſeverally ſpeak with two or three of your fathers chief friends, who are **grave, and men of faſhion,** to wit, that their authority may the rather prevail with your father.

Fac ſingulátim convénias duas aut tres ex patérnis amícis præcípuis, qui ſunt mihi *graves & honoráti*; nempe, ut plus váleat eórum autóritas apud patrem tuum.

You

Q. You give me good advice; what ſhould I ſay to them?

B. You ſhall be ſure to tell them all the inconveniences that attend thy ſtudies.

Q. No more?

B. You ſhall ſhew them moreover how you may be provided for, that you may redeem the time which you have ſo wofully loſt hitherto at your hoſt's, & that unleſſe you be ſpeedily remedied, **you will be forced to give over your book utterly.**

Laſtly, do not give over putting them in minde, intreating and beſeeching them, till you have prevailed with them, to promiſe you that they will be earneſt with your father about your buſineſſe.

Q. What if they ſhall refuſe?

B. It can ſcarce come to paſſe that they ſhould all refuſe.

Q. It is not a thing likely, eſpecially ſeeing they all love me paſſing well, and are ſo ready to do me any kindneſſe for my fathers ſake.

B. Beſides theſe things, the matter it ſelf will ſet

Benè mones: quid illis dicam?

Narrábis diligenter omnes incommoditátes ſtudiórum tuórnm.

Nihilne ámpliùs?

Docébis inſuper quonam modo tibi provideri poſſit, ut tempus rédimas, quod apud iſtum hóſpitem tam miſerè háctenus perdidiſti; & niſi eo remédio tibi matùrè conſulátur *actum eſſe de ſtúdiis tuis & eórum progréſſu.*

Dénique, ne antè deſtiteris monére, orare, obſecráre, donec perſuáſeris, ut tibi promittant ſe actúros eſſe ſeriò cum patre tuo negótium.

Quid ſi recuſábunt?

Vix fieri poteſt, ut recuſent omnes.

Non eſt veriſimile, præſértim cùm ſint mei amantiſſimi, & mihi patris nómine gratificéntur ádeò libenter.

Ad hæc, res ipſa urgébit eos; nempe, tanta ſtu-

them

them on; I mean, ſo great a loſſe of thy ſtudies.

Q **There needs no more words.**

By Gods aſſiſtance I will go about it at the firſt opportunity.

B But in the mean time remember **to pray to God earneſtly, night and day.**

Q God-willing, **I will minde that to the utmoſt of my ability.**

For *I* know well enough that no counſell will do me good, but ſo far forth as he ſhall help me.

B But now it is time for you to get you home, leſt perhaps your hoſt be diſpleaſed.

Why do you make no more haſte?

Q **I am unbethinking me, for feare I have omitted any thing,** whereof *I* ſhould have put you in minde.

B *If* either of us remember any thing elſe, we will diſcourſe of it to morrow at our leaſure.

Q Farewel then, my *Benignus*, and go on to aſſiſt me with your prayers, as you have helped me with your very good counſel.

B All theſe things are come of

diórum tuórum jactúra.

Plúribus verbis opus non eſt.

Auxílio Dei fretus aggrédiar primo quoque témpore.

Sed interim memor eſto, ut *indivínas preces* dies noctéſque *incúmbas.*

Ipſo volénte Deo, *id cu*ra *pro víribus.*

Satis enim ſcio nullum conſílium mihi eſſe profuturum, niſi quead ille juverit.

Sed jam tempus eſt ut domum te recípias, nè forte hoſpes offendátur.

Quid ceſſas?

Cógito nè quid prætermíſerim, de quo eſſes admonéndus.

Si quid alterutri noſtrùm prætérea occúrrerit, cum otióſe tractábimus.

Vale igitur, mi *Benigne*, & perge, quæſo, me tuis précibus adjuváre, quémadmodum juviſti óptimo conſílio tuo.

Dómino Deo profectò ſum

the Lord God, who, as he hath given thee counsel, so will he give the issue of it.

Q I trust it will be so. Farewel again.

B Farewel, O most sweet *Questor*.

omnia, qui, ut consilium dedit, sic dabit effectum.

Ità fore confido.

Iterum vale.

Vale, *Quæstor* suavissime.

Col. 37 *Athanásius. Bénjamin.*

Col. 37. *Athanàsius. Benjamínus.*

A **Is your father gone thus unknown to me**, that I could not come and speak with him?

Sìccine, me insciénte, abiit pater tuus, ut mihi non licúerit eum convenire?

B Why came you not to his Inne after dinner?

Cur à prándio non venísti in diversórium ejus?

A Because I thought he went but away to morrow.

Quia putábam tantùm cras illum esse discessúrum.

P I thought so too, but he would not slip an opportunity which offered it self on a sudden.

Ego quoque idem arbitrábar; sed nóluit occasiónem prætermíttere, quæ se ex témpore obtúlerat.

A Doth he yet remember that Distich of *Cato*?

Adhuc ille méminit *Catónis* distichon illud?

The first occasion offered quickly take;
Lest thou look after what thou did'st forsake.

Quámprimùm capiénda tibi est occásio prima;
Ne rursum quæras, quæ jam neglexeris antè.

B He hath that little work so by heart, that one would think he had spent his whole time in it.

Illud opúsculum sic memóriâ tenet, ut in eo videatur ætátem contrivísse.

A See what the ſtrength of memory is, in thoſe things which we learned in our younger yeares

Vide quanta vis ſit memóriæ quæ rúdibus annis didícimus.

B That is *Quintilians* judgement upon this matter, whoſe words (as I ſuppoſe) you remember.

Ea eſt *Quintiliáni* ſuper hâc re ſenténtia; cujus verba (ut opinor) meminiſti.

A I remember them; but (that we may come to the point) **what made your father**, that he went away before he had appointed?

Mémini; ſed (ut ad rem) *quæ fuit patris* occáſio, ut antè diſcéſſerit quàm inſtitúerat?

B Some of Lyons, with whom he came hither to the mart.

Quidam Lugdunénſes, quibúſcum ad mercátum hùc vénerat.

A Were you there when he went?

Aderáſne cùm proféctus eſt?

B **I tarried for him in the Inne.**

Præſtolábar illum in diverſório.

A How knew you that he had altered his reſolution about his going.

Undè ſciébas mutâſſe conſílium de proféctióne?

B I was at dinner with them when they agreed to take horſe, about two of the clock, afret they had diſpatched their other buſineſſe in the city.

Erám in prándio cùm illis ipſis convénerat, ut expedítis quibúſdam rebus quis in urbe negótiis *equos* ſub horam ſecundam *conſcenderent.*

A Touching other matters. hath he got any ſtore of profit according to his minde?

Quod ſúpereſt, ſatíſne ex animi ſenténtiâ rem ſuam fecit?

B He hath thriven ſo well, that he did earneſtly preſſe me, to give God thanks for that matter.

Ità felíciter, ut me ob eam rem ad divínas laudes vehementer hortátus fuerit.

There-

A Therefore (I ſuppoſe) you come back now **with good ſtore of money in your purſe.**

Tu nunc igitur (opinor) *benè nummátus* redis.

B **Do you jeere me?**

Móne rides?

B Why ſhould I do ſo?

Cur ego id fácerem.

A **Becauſe you have a minde to do ſo.**

Pro tuâ libídine.

B As if indeed I uſed to jeere, at other folkes for my mindes ſake.

Quaſi verò ánimi grátiâ ſóleam irridére cæteros.

B But I did think ſo.

Atqui ità putábam.

A **You are farre miſtaken.**

Longè aberras.

B For it is one thing to jeſt and another thing to jeere.

Nam áliud eſt jocâri, áliud irridére.

The one is free from fault, and is ſufficiently common amongſt friends; the other is vicious and to be hated, becauſe it commonly comes from contempt.

Alterum caret vítio, éſtque inter amicos ſatìs frequens; álterum eſt vitióſum atque ódio dignum, útpote quod ex contemptu ferè proficíſcitur.

Pardon me then.

Ignóſce igitur mihi.

A **There is no great fault committed.**

Non gravis eſt culpa.

But I pray you tell me, did your father give you no money?

Séd dic, rogo; nihílne tibi pecúniæ dedit pater?

B **I did not ſo much as aſk him any.**

Nè petívi quidem.

A Yet he gave you ſome of his own accord.

Tamen ſponte dedit.

B A little.

Aliquántulum.

A How much then?

Quantum igitur?

B A very little.

Perpuſíllum.

A I pray you tell me.

Dic ſodes.

B Why do you **enquire ſo earneſtly?**

Cur *tam ávidè inquíris?*

A That I may bid God give you joy of it, as friends use to do.

Ut *amicórum more* tibi grátuler.

B There is nothing worth bidding God give me joy of it.

Nihil est gratulatióne dignum.

A Confesse what it is without any more ado.

Fátére tandem quid sit.

B But five pence.

Soli asses qninque.

A Whoo, so little? O you fool, that could'st not ask two or three shillings.

Hui, tantillum? O stulte, qui non perieris duos aut tres decússes argénteos.

B *I* durst not.

Non ausus sum.

A What was you afraid on?

Quid verebáre?

B That he would utterly deny me, and take it ill that *I* should ask.

Ut planè denegáret, atque ægrè ferret quod péterem.

A He would never have done so if you had but told him the reason why you asked.

Nunquam id feciſſet, modo petendi causam addidiſſes.

B *I* think so indeed, but what reason could *I* have alledged?

Credo équidem, sed quas causæ attuliſſem?

A Do you ask me? are there not six hundred things that scholastick accustoms to be used of?

Rogas? nónne sunt res sexcéntæ, *quibus índigeat ipsus scholásticus?*

B There are many things *I* confesse.

Multæ sunt fáteor.

A But have you such store of all things, that you want nothing?

Tu verò, àn eóne abúndas rebus ómnibus, ut nihil deśit tibi?

B No, *I* want a great many things, but such as *I* can be well without.

Imo desunt plúrima, sed quibus fácilè cáream.

A Besides my father knowes

Prætérea satis novit pater

well enough what I want, both for my ſtudies, and for my diet and apparel.

quæ mihi opus ſunt, cùm ſtudiórum causâ, tum ad victum cultúmque córporis.

A He knows indeed, but he hath many other things to look after, and to think on.

Novit quidem; ſed ália multa ſunt illi & curánda, & cogitánda.

B I beleeve he hath **a ſpecial care of his children.**

Credo eſſe illi *præcipuam liberórum curam.*

A But you are too farre off from him.

Sed nimis ab eo remótus es.

B **Suffer me to tell out my tale.**

Sine me pervenire quò volo.

A Well, I give you leave.

Agè, ſino.

B My father knowes too, I am **not yet fit to uſe money well.**

Novit etiam pater me nondum eſſe *idóneum ad rectè tractándam pecúniam.*

A Why not? have you not age and diſcretion enough for that matter?

An tu ad eám rem non ſatis ætátis habes atque prudéntiæ?

B **I am a great way off from that.** Therefore my father hath given order to my Maſter, to allow me all things requiſite for my maintenance and ſtudies: for which occaſion he **lets him have as much money as ſerves the turne.**

Iſtinc abſum longíſſimè. Itaque pater dedit præceptóri in mandátis & ómnia mihi ſuppéditet ad uſus vitæ & ſtudiórum neceſſária; ad quam rem *præbet ille quantum ſatis eſt pecúniæ.*

A Be it ſo.

Eſto.

B Therefore if I ſhould aske my father any thing, he would preſently ſend me back to my Maſter, and perhaps too he would be angry with me, and chide me ſoundly.

Ergo ſi quid á patre péterem me ſtatim ad præceptórem rem tterét; fortaſſis étiam iraſcerétur, & me gráviter objurgáret.

A It is an eaſie thing to endure a chiding, ſo that blowes do not follow.

Fácilè eſt objurgatiónem pati modò ne ſequántur vérbera.

B It is an eaſie thing, I beleeve, but with them only, whom neither ſhame nor any reverence of Parents doth move.

Fácile eſt, credo; ſed iis duntáxat, quos neque pudor movet, neque ulla paréntum reveréntia.

But I had rather endure blowes, then the chiding of my father when he is angry. Whence it comes to paſſe, that I take diligent heed I give him no cauſe to be angry; for that is contained under the fifth commandment of Gods law.

Ego autem *ipſa vérbera ſerè malim, quàm* patris irâti *objurgatiónem.* Ex quo fit, ut ſédulò cáveam ne quid illi præbeam cauſæ ad iraſcéndum; id enim ſub quinto præcépto divínæ legis continétur.

A You do like a pious young youth.

Facis ut pium decet adoléſcentem.

B The praiſe of that matter is not to be given to me, but to God alone.

Ejus rei laus non mihi, ſed ſoli Deo tribuénda eſt.

A Verily from whom, whatſoever good in us doth come.

Nempe à quo proficiſcitur quicquid nobis ineſt boni.

B He grant, that what good things he inſpires in us we may follow them with a moſt chearful ſpirit.

Faxit ille, ut quæ boni inſpirat nobis ea ſequámur ánimo promptiſſimo.

But that I may return to you, did you blame me in good earneſt, becauſe I asked no money of my father?

Sed, ut ad te rédeam, ſeriò réprehendébas, quòd nullam pecúniam à patre rogâſſem?

A Would I perſwade you to coſen your father?

An ego te vellem ad fallén-dum patrem indúcere?

B Truly it is not a thing like-

Mihi quidem non fit veri-

ly

ly to me, yet you have beguiled me.

A How?

B Because you seemed to speak in earnest, you **did so handsomely set a face answerable to your words.**

A But what do you think of this our talking together?

B You have given us a very fit subject to talk of in this our evening time of leasure.

A Had our discourse any thing thing in it, which the monitor might have found fault with, if perchance he had **watched** us, (as he uses to do) **closely**?

B Nothing, as I suppose.

A Indeed it is very true which our Master doth often tell us.

B What is that?

A **That the copy and liberty of the Latine tongue is got by these meanes, especially by often writting, discoursing, reading authors, and turning English into Latine, or Latine into English.**

B Let us diligently exercise our selves then in these things, by Gods assist-

simile, me tamen ipsum fefellisti.

Quómodo?

Quia sériò loqui videbáris, *adeò aptè vultum verbis ipsis accommodábas.*

Sed quid censes de hâc nostrâ confabulatióne?

Argumentum satis aptum dedisti nobis in hoc ótio nostro vespertino.

Ecquid hábuit sermo noster quod reprehendísset observátor, si fortè (ut solet) nos *observâsset exinsidiis*?

Nihil, ut opinor.

Profectò verum est quod sæpè nobis præceptor inculcat.

Quid illud est?

Latínæ linguæ cópiam & facultatem comparári his potíssimùm rebus, sapè scribendo, confabulándo, legéndis authóribus, Anglica Latinè, aut Latín Anglicè verténdo.

Ergò his rebus diligenter nos exerceámus, adjutére Dómino Deo, in

ance, in whose hand are all our studies.

A The same God grant, that we may perpetually celebrate his benefits towards us, with true worship and worthy praise.

B *This is our work, this is our strife.*
Let's haste both great and small.
I wish that this may be the maine,
Of our desires all.

A But heark the clock.

B It puts us in minde in good time; and therefore let us give over.

A Otherwise **Sun-set will come upon ng** here.

Col. 38. *Honorátus. Vimidmus.*
Praténsis. The Usher.

H *What wanteth rest, in 's ts course cannot endure.*
This repaires strength, and keeps the limbs in ure.
Ovid.

V *Neither shall play in children*

cujus manu sita sunt studia nostra ómnia.

Idem faxit, ut ejus erga nos beneficia vero cultu dignísque láudibus perpetuò celebrémus.

Hoc opus, hoc stúdium, parvi properémus & ampli;

Hæc sit votórum summa supréma, precor.

Audi horológium.

Nos opportunè ádmonet; itaque desistámus.

Alioqui *solis occásus nos hic opprimet.*

Col. 38. *Honorátus. Vimiamus.*
Praténsis. Pædagógus.

Quod caret alternâ réquie, durábile non est.
Hæc réparat vires, fessáque membra levat
Ovid.

Nec me offénderit lusus in offend

offend me; this also is a signe of cheerfulneſſe. Quintilian.

Pr There is nothing that can endure continual labour. Quintil.

Pæ I ſee what theſe tend to; Verily that I may **haue you abroad to walk**; but you uſe **to ſing almoſt alwayes the ſame ſong**, as our little birdsare wont to do.

H What would you have us to ſay then, Maſter?

Pæ Say every one his ſentence hereafter out of the New Teſtament.

V O brave, this will be a very eaſie thing to us; for we have good ſtore of them forth-coming. Will you have us begin then, Maſter, juſt now?

Pæ Yes indeed I am willing; ſeeing (as you ſay) you have ſuch good ſtore.

V Who ſhall begin?

Pæ Will you, *Honoratus*, **let us ſee how you can do this thing**, for your honour's ſake.

H I will do it with all my heart, but for Gods honour's ſake.

Pæ I commend that ſaying. For Gods honour and glory is to be preferred in

púeris; eſt & hoc álacritátis ſignum. Quintiliánus.

Nulla res eſt quæ perferre poſſit continuum labórem. Quintil.

Vídeo quorſum ſpectant iſta; nimirum ut *vos ambulátum ducam*; ſed *cándem cantilénam ſemper ferè recantátis*, ut ſolent noſtræ avículæ.

Quid ergò vis dicámus, præcéptor?

Dícite poſthac ſuam quiſque ſenténtiam ex Novo Teſtaménto.

Euge, nihil erit nobis facíliùs; habémus enim in promptu multam eárum cópiam. Vis ergo, præcéptor, ut jam nunc incipiámus.

Sanè velim; quando (ut ais) tanta eſt vobis cópia.

Quis incipiet?

Túne, Honoráte, vis honóris tui cauſâ *hujus rei ſpécimen édere*.

Id ego libenter fáciam; ſed Dei honóris cauſâ.

Laudo iſtud verbum. Divínus enim honor & glória ómnibus in re-

all

all things well. Begin, if you have any thing to say.

H *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdome of heaven,* Matthew the fifth chapter.

V *Putting away lying, speak the truth every one to his neighbour.* In the fifth chapter to the *Ephesians.*

Pr *Children, obey your Parents in all things, for this is pleasing to the Lord.* In the third to the *Colossians.*

Pæ Well done, **a good proofe, see that your proceeding be answerable**; that is, that you may diligently go on hereafter.

H He that hath given us a beginning, will give us good successe.

Pæ **We are to hope so.**

Get you ready, that we may make timely haste to go abroad.

H We will be very ready here presently.

P **Take every man his cloak,** that you may go abroad more handsomly.

Pæ But do you hear, boyes!

Pr What would you have, Master?

bus est præferènda. Eja, incipe si quid habes.

Nisi abundáverit justítia vestra plus quàm Scribárum & Phariseórum, non potestis íngredi in regnum cœlorum, Matthæi quinto cápite.

De ósito mendácio, loquímini veritátem quisque próximo suo. Ad Ephésios cápite quarto.

Fílii, obedíte parémibus in ómnibus; hoc enim placet Dómino. Ad Colossenses tértio.

Euge, *bonum spécimen; vidéte progréssus respondeat;* hoc est, ut pergatis in posterum diligenter.

Qui nobis princípium dedit, dabit i.e.n succéssus próperos.

Ità sperándum est.

Paráte vos, ut prodíre matúrémus.

Mox adérimus paratíssimi.

Súmite suum quisque pállium ut prodeátis honestiùs.

Sed heus, púeri!

Quid vis, præceptor?

See

VALE!

Px See you bring your Pſalm-books too, we will ſing ſomewhere in a ſhadow.
Videte ut Pſalmos étiam adferátis; alícubi in umbrâ cantábimus.

Pr So ſhall our walking be more pleaſant.
Ità fiet ambulátio noſtra jucúndior.

Col. 39. *V. M.*

V Was you at the School to day?
Fuiſtíne hódie in Gymnáſio?

M Where ſhould I have had been? but what did you do?
Ubi ergò fuiſſem? tu verò quid agébas?

I was buſied at home.
Eram domi occupátus.

V That is fallen out beſides your wont; for you uſe to be away ſomewhat ſeldome.
M Id evénit præter morem tuum; ſoles enim abéſſe ráriùs.

V As very ſeldome as I can; but what is done?
Quàm poſſim raríſſimè; quid autem actum eſt?

M Nothing at all.
Nihil prorſus.

V Have we (**remedy, or**) **leave to play then**?
Ergóne *remiſſiónem habémus*?

M Yes ſurely.
Certò.

V How ſo?
Quámobrem?

M Becauſe of the Faire to day.
Propter mercátum hodiérnum.

V Who gave it us?
Quis dedit?

M The Maſter of the School; but by the Rectors conſent.
Ludimagiſter; permiſſu tamen rectóris.

V What hath he granted you?
Quid conceſſit?

M **Freedome from every School-exerciſe.**
Vacatiónem ab omni múnere ſcholáſtico.

V What, for all the day?
An in totum diem?

M **From morning till Sun-**
A manè ad occáſum uſque ſo-
le.

set; though he diligently charged us, and at large, that in our time of leasure, we should think of our businesse, that we come not to morrow to the school unprovided.

lis; tamètsi diligenter & multis quidem verbis admónuit, ut in ótio de negótio cogitarémus, ne cras in ludum veniirémus imparáti.

V What then shall we do? shall we abuse this leasure?

Quid ígitur nos? hòccine abutémur ótio?

M Verily that doth not at all become boyes of our age.

Id vero ætátem nostram decet minimè.

V But what are you going to do?

Tu verò quid paras fácere?

M To get me into my study; unlesse you like it better for us to walk abroad somewhither an houre and an halfe.

Me recipere in musæolum; nisi fortè tibi magìs placet ut sesqui-horam áliquò prodeámus deambulátum.

V Should I refuse it? nay there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withall shall we exercise our body.

Egóne recusárem? imò, nihil est quod nunc magis velim; Nam & nos interea tractábimus áliquem sermónem literárium, & simul corpus exercébimus.

M Let us go then without the walls.

Eámus ígitur extra muros.

V Whither?

Quonam?

M As far as the water-side.

Usque ad ripam lacûs.

V I like that very well; but you shall tarry for me, if you please.

Valdè istud mihi arridet; sed tu (si placet) me expectábis.

M How long?

Quamdiu?

V So long, as whilest I go to put on my shoes

Tantísper dum *crépida*

tis

in stead of my slippers.

co mutátum cálceis.

M Where will you have me tarry for you?

Ubi vis expectári?

V At the Franciscane gate.

Ad portam Franciscánam.

M But see you do not deceive me.

At vide ne me fallas?

V Should I deceive my friend, when I know that faith is to be kept even with an enemy.

An ego amicum fállerem, cùm sciam étiam inimíco servándam esse fidem?

M Go your way, make haste; I will be reading something in the mean time whilest I tarry for you.

Abi, festína; ego, dum te oppérior, áliquid interim legam.

V God save you, *Marcellus*.

Salve, Marcélle.

M Who is that that salutes me?

Quis iste salutátor?

V See, I am come again.

Ecce, rédii.

M What now, so quickly? me thinks you have flown.

Eho, tam citò? mihi vidéris volásse.

V Now truly my very affection hath put wings to my feet.

Nimírum affectus ipse pédibus alas áddidit.

M Let us go now by Gods guidance.

Eámus nunc, ducénte Deo.

V It is only God that leads his forth, and brings them back again.

Solus Deus est, qui suos ducit ac redúcit.

M Let us make haste; the lake is a good way off hence.

Maturémus; satìs longè hìc Lacus abest.

V We shall have the better stomach to our dinner; go on.

Tantò méliùs prandébimus; perge.

The END.	FINIS.
Herm. Schott. Col. 44.	*Herm. Schott. Col.* 44.
Certainly if one desire to be a Latiniſt, he muſt uſe conſtantly to ſpeak in Latine, for we become work-men by working. Books do little good, where both a Maſter and often exerciſe are wanting.	Certè opórtet continuè fari Latinè; ſi quis Latinus èffici deſiderat: nam fabricándo fabri ſimus. Libri parùm proſunt, ubi deeſt & præceptor & exercitátio frequens.

FINIS.

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